

he is not here...

HE IS RISEN

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

April 4, 1985

Published Since 1877

FMB predicts receipt, 99% of Lottie goal

RICHMOND, Va. (BP) — Based on a poll of 10 state Baptist conventions, Southern Baptist Foreign Mission Board officials project the 1984 Lottie Moon Christmas Offering for foreign missions will total almost 99 percent of the \$66 million goal. Lottie Moon was a foreign missionary for whom the offering was named.

By March 18 the board counted some \$45.7 million in Lottie Moon receipts from state conventions. That's about 69 percent of the 1984 goal, but doesn't include many of the

Lottie Moon offerings sent by local churches to state conventions in February.

Board officials contacted 10 state conventions in March and asked about their Lottie Moon receipts for December, January, and February. The totals added up to almost a 12.5 percent average increase over receipts for the same three-month period a year ago. That increase is more than three times the current U.S. inflation rate of four percent.

The annual offering observed by

local churches finances almost half of the denomination's foreign mission program in 105 countries, with the churches' year-around Cooperative Program gifts the other major source. But the 1983 Lottie Moon offering fell nearly \$2 million short of that year's goal, and the 1982 total missed by almost \$4 million. The 1981 offering was the last to exceed its goal.

The entire \$66 million goal for 1984 has already been budgeted for use on foreign fields this year. Final Lottie Moon receipts will be totaled May 31.

"NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE... AND THEY FOUND THE STONE ROLLED AWAY... AND THEY ENTERED IN, AND FOUND NOT THE BODY OF THE LORD JESUS" — LUKE 24: 1-3



Bible Way explodes in its first 20 years

By Robert O'Brien

KABWE, Zambia (BP)—Startling achievements and unfilled potential characterize the 20 years since the Bible Way Correspondence School began on a small scale in Zambia.

Bible Way, an idea born at a meeting in the Elephant's Head Hotel in Kabwe in 1963, has burst into 38 countries since the Baptist Mission of Zambia enrolled the first student in late 1964.

Worldwide statistics aren't completely documented but, in 20 African countries alone, Bible Way has enrolled at least 331,000 students and recorded nearly 42,000 professions of faith.

Along the way it has penetrated homes, schools, prisons, businesses, agricultural and trade fairs, churches, and many other areas in countries where it operates. That's led to the planting of many churches, development of many church leaders and the opportunity to influence thousands of lives as Africans from the bush to the cities study Bible Way curriculum and work toward diplomas in at least 11 languages.

But this powerful, unharnessed phenomenon also has missed many opportunities to fulfill the Bible Way goals of evangelism, church planting, Christian development, and enhancement of Baptists.

Rebecca Reagan Phifer, Southern Baptist missionary adviser to Malawi's Bible Way Correspondence School, touched on some of the difficulties common in Third World countries.

"I'm afraid our (Malawi's) really weak spot is follow-up," she said at a recent conference in Kenya where missionaries and Africans explored the problem. "We simply don't have a good program for that."

We do have a list of all the churches and a contact person for each area, but we haven't found an effective way to contact those who make a profession of faith.

"Our churches are scattered," she continued. "Some are too far for people to attend on foot, and very few of our students or church leaders have transportation."

That brought to mind a dilemma in one mission in Asia where missionaries, eager to spread Bible Way, advertised it on the radio. They got 42,000 replies and couldn't even begin to handle them.

How do we direct these people to a local church?"

Conferees discussed ways to increase enrollment, but missionary Dena Brent asked a penetrating question.

"A thorny issue of enrollment is this—do we want to get as many students as we can possibly get?" asked Mrs. Brent, Bible Way director in Kenya. "From a purely financial point of view, how many students can we afford to enroll? We're given a set budget by our mission, and we have so few personnel."

That brought to mind a dilemma in one mission in Asia where missionaries, eager to spread Bible Way, advertised it on the radio. They got 42,000 replies and couldn't even begin to handle them.

So, the problem revolves around budget limitations, logistics complicated by Third World problems and personnel shortage.

Ironically, personnel shortages played a major part in launching Bible Way. Lacking manpower to cover Zambia, missionaries Zeb and Evelyn Moss, Tom and Mary Small, Dutton and Marilyn Bonnell, Ted and Verna Savage, and Douglas and Katherine Kendall turned to Bible Way and the nation's postal service for help.

"We wanted another way to reach people in Zambia, but we knew we'd never have enough missionaries to cover all that area and reach all those people," recalled Zeb Moss, now media consultant for Africa based in Kenya. Moss consults with Bible Way personnel across the continent as part of his current role.

Many missionaries and Africans reflect Moss' view that the time has come to harness Bible Way's power potential so it can achieve even more in its second 20 years than it did in its first 20.

A task force, which grew out of the Bible Way conference in Kenya, has worked on strategy to accomplish that goal.

African Baptist and missionary planners want to find better ways to keep tabs on all Bible Way converts. They want to learn how to help them grow further in their faith, how to tie them more effectively into baptism and existing churches, and how to plant many more churches as a result of their conversion.

Besides that, they want to find ways to start Bible Way on mission fields which don't have it and to use it as a tool for penetrating countries which currently have no Southern Baptist missionaries.

O'Brien recently completed a two-year project as missionary journalist in Africa.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials..... by don mcgregor

Calling his sheep by name

Mary Magdalene knew her own life had been turned around, and she had found a new direction through the ministry of Jesus as he lived on earth. He was the one who saw her as she really was. He was the one who had faith in her and knew what she could become. He was the one who could wipe out the past and make possible a new life. Her life of sin had been completely changed, and she was a new person.

Perhaps in actuality she had no more to be forgiven for than any of the rest of us; but hers is a dramatic story, and it is not surprising that she was among the three women who were the first to be at the tomb of Jesus on resurrection morning.

They had been concerned about who would be able to roll the stone away from the front of the tomb, but they found it had been moved before they arrived. The Lord already had begun to put the pieces in place, as he always does; but they were not quite ready for what they were about to discover.

Jesus was gone.

Instead the Lord had placed two of his emissaries there, and one of them placed the whole thing in perspective very quickly. "Why seek ye the living among the dead?" he asked.

Why indeed? Was it a lack of faith? Perhaps so, for there had been no previous instance on which to base the hope for the resurrection of Jesus. Jesus himself had called Lazarus from the grave, but Jesus had been there to do it. In this case it was Jesus whom they had expected to find lying in the tomb.

But he was gone, and they were afraid.

The angel brought them back to reality when he explained the entire circumstance with the greatest an-

nouncement that had ever been made since the foundation of the earth.

"He is not here, but is risen."

Lazarus was resurrected, but only temporarily. He died again. Jesus was alive forevermore. With his death he had wiped out the penalty of sin for those who would believe. He had paid sin's price himself so that no one else would have to pay it if they would accept his payment in their behalf.

With his resurrection he established the fact that death would hold no terror for the believer, that death is really not a factor in eternal life with him in glory. It's only a stepping stone. He affirmed the resurrection of all believers through his own resurrection.

John, evidently, was the first person to understand the resurrection and to believe. But it was Mary Magdalene who was afforded the unfathomable privilege of being the first to see the risen Lord in person. Perhaps it was because her love was so deep that she could not leave the scene of her distress without seeking to solve the puzzle, or perhaps it was because the Lord had chosen her for that moment so that she would be the one to bear the victorious announcement. And

while she tried to hold on to his physical body, he told her instead to report to the other disciples.

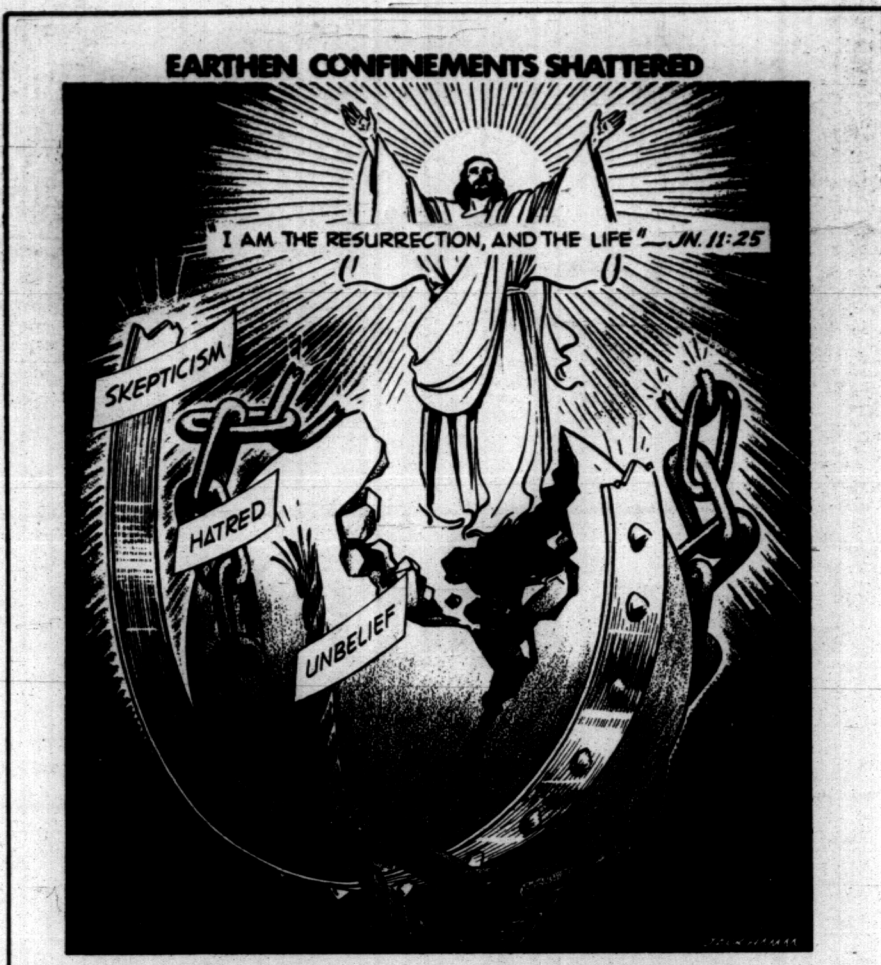
It is in Luke's gospel that we find the question mentioned above that was asked by the angels. It is in John's gospel that we find the beautiful account of Mary's recognition of Jesus. Perhaps it was because of her tear-dimmed eyes and emotional condition that she didn't recognize him at first. But she was determined to find out what was going on and to do something about it.

William E. Hull, pastor of First Church, Shreveport, in his discussion of John in *The Broadman Bible Commentary*, points out that when Jesus called her Mary, she heard the voice of the Good Shepherd calling his sheep by name.

Hull says, "In an instant she became convinced of the resurrection not by the eye but by the ear. Whirling in amazement, a single cry escaped her lips, 'rabboni!'"

It was Mary Magdalene who was given the first charge to go and tell the others. This she did immediately.

On Sunday morning, Easter Sunday, we will be gathered in our



auditoriums in record numbers. To a great extent, though many will be among those attending for the only time during the year, those in attendance will be trying to take hold of the body of Christ as it is to be found among the believers. And that is fine for those who have not believed. Like Mary, however, the others of us must

turn loose of our comfort in meeting with the body and go out to tell others of the resurrection.

We really have no other course. The master pointed out that he has all authority. Our only choice is to obey or disobey.

On this resurrection Sunday may we make our choice in obedience.

Guest opinion....

The doctrine of Christ

By Charles F. Stanley

Almost 2,000 years ago, Jesus asked His disciples two questions which are still ringing in the hearts and minds of men:

1. "Who do people say that I am?" and

2. "Who do you say that I am?" (Matt. 16:13-16).

Many people, religious systems, and philosophers have suggested various

The Doctrine of Christ is the doctrinal study for 1985 in Southern Baptist churches. It is a Church Training emphasis. The Mississippi Church Training Department has a free copy of Frank Staggs' book, *The Doctrine of Christ*, for every Mississippi pastor who teaches the book. Box 530, Jackson, Miss. 39205.

answers to the first question. To some Jesus is a prophet, to others a great teacher, and to still others simply a good, moral man whose exemplary life is worthy to be imitated.

But the answer to the second question is of far greater significance. For on the response of each individual person hinges not only his eternal destiny (John 3:36), but also the quality, meaningfulness, and fruitfulness of his life here and now (John 10:10). Thus the central, worldwide, theological issue of the ages has been, and still is, this: "Who is Jesus Christ?" And since Jesus Christ is Who the Bible says He is—God in the flesh—all people everywhere need to be concerned not so much about religion but about coming into and living in right relationship to God through the Lord Jesus Christ.

Therefore, there can be no more important doctrine for Southern Baptists to study than the Doctrine of Christ. For Jesus took the form of a man (Phil. 2:5-11) to explain to men not only who God is and what He is like (John 1:18) but also to show who man is and what God intends man to be like. So a proper doctrinal study of Christ will reveal much about God and much about man and how man can properly relate to God and to other men.

By way of our over-view, a doctrinal study of Christ would cover:

1. His supreme deity
2. His supernatural incarnation
3. His salvific mission
4. His servanthood ministry
5. His sinless life
6. His superb offices
7. His sacrificial, substitutionary atonement
8. His significant bodily resurrection
9. His sublime ascension
10. His steadfast present intercession
11. His superabundant present provision
12. His supernal second coming

To introduce you to the Doctrine of Christ, I want to make a summary statement of my own convictions concerning each of the topics listed above. The source for these convictions is, of course, the Bible—the authoritative written Word of God which bears witness of who Jesus is—the Living Word of God. (John 5:39).

1. His supreme deity—Jesus Christ is true God. He is the eternally existing third person of the Trinity who

is uniquely the only begotten Son of God (John 1:1,14; Col. 1:15; Heb. 1:3). Jesus was active in creation (John 1:3; Col. 1:16) and said of himself, "I and the Father are one" (John 10:30). The words and works of Christ authenticate His deity and demonstrate his sovereign authority over creation.

2. His supernatural incarnation—Jesus Christ is true man. As the living Word of God, He became a real man (Luke 2:40) by being born of a virgin supernaturally through the overshadowing of the Holy Spirit (Luke 1:30-35). He is God in human flesh (John 1:14). However, in becoming a man, he did not cease in any way to be God (Col. 2:9), although some of his divine powers were "veiled" during His earthly ministry as he voluntarily agreed with the Father to limit his use of some of those divine powers for a season (Phil. 2:5-11). Thus Christ is the true God-man.

3. His salvific mission—As the Messiah promised in the Old Testament, Christ came to glorify the Father (John 17:4), and was rejected, suffered, died, and was resurrected (Luke 9:22) in order to redeem a lost world from sin and Satan and bring new life (Luke 4:17-21; John 3:16-17; Luke 19:10). Christ is God's only means of salvation, and no one can come to God except through the shed blood of Jesus Christ (John 8:24; John 14:6).

4. His servanthood ministry—Jesus came not to be served but to serve mankind (Mark 10:45). He demonstrated throughout His earthly ministry the role model of a bond-servant of God (Phil. 2:7-8), meeting

the needs of people everywhere (Luke 7:22).

5. His sinless life—Even though Jesus was true man, He was tempted in all areas as we are but lived a perfect sinless life, thus, providing an example for us (Heb. 4:15; 1 Pet. 2:21-22) and qualifying as the spotless Lamb of God (Heb. 9:14).

6. His superb offices—In His first advent, Christ fulfilled the offices of prophet, proclaiming and embodying God's truth (Mat. 13:57; Heb. 1:2) and priest, laying down his own life as a sacrifice for all (Heb. 9:11-14). Christ will return in his second advent in righteous judgment to reign as King of Kings forever (Rev. 19).

7. His sacrificial, substitutionary atonement—Jesus Christ bore our sins in His body, paid our penalty, and became sin in our place that we might be redeemed, forgiven and brought back into right relationship to God (1 Pet. 2:24-25, 2 Cor. 5:21; Eph. 1:7). Through his voluntary, sacrificial, substitutionary death on the cross, he rendered all men savable, it only being necessary for each person to receive God's provision of salvation in Christ through faith in him. (John 10:17-18; John 3:16; Eph. 2:8-9; Rom. 5:6-10; 1 John 2:2).

8. His significant bodily resurrection—After being crucified, Christ was buried and on the third day bodily rose from the grave never to die again. In doing so, he conquered death, the grave, and sin so that those who believe in him might also live (John 20:20; 1 Cor. 15; Acts 2:24; 2 Cor. 5:15; Rom. 6:9; Rom. 8:11).

9. His sublime ascension—Having

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The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street

P.O. Box 530

Jackson, Miss. 39205

Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial Associate

Baptist Record Advisory Committee: Ferrell O. Cork, Jr., Aberdeen; Marcus Finch, Meridian; Bruce Hill, Lexington, vice-chairman; Owen Lusk, Columbia; Robert H. Jackson, Brandon; Dan Thompson, Harpersville, chairman. Ex-officio, Evelyn Keyes, Jackson, secretary.

Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Journal of
The Mississippi Baptist
Convention

Charles Pickering
President
Earl Kelly

Executive Secretary-Treasurer
Volume 109 Number 9



First Church, Kosciusko, conducted a special Commissioning Service, March 10 for John Sproles and his wife, who have been approved by the Home Mission Board as Mission Service Corps volunteers. This service was led by the pastor, L. Edward Gandy. The Sproleses will serve in Central Mississippi as coordinators for the Mission Service Corps.

Mission Service Corps consultants trained

By Oscar Hoffmeyer Jr.

FOREST HILL, La. (BP) — Twenty-five Baptist Mission Service Corps regional consultants from four states learned techniques of assisting volunteers in mission and ministry in the first regional orientation meeting in the Southern Baptist Convention.

David Bunch, director of the Southern Baptist Home Mission Board's Mission Service Corps, said consultants have responsibility to assist volunteers with achieving their goals of mission and evangelism projects. "The consultants also have an opportunity to create an awareness of the role and opportunities of volunteers in our churches and associations," he said.

The group, meeting at the Louisiana

Baptist Tall Timbers Conference Center near Forest Hill Feb. 25-28, included MSC consultants from Tennessee, Arkansas, Mississippi, and Louisiana.

Consultants also are resource persons to help volunteers who desire to be involved but do not know how, Bunch said. "The consultant system is new and enlarging. We developed the system in Texas over the past four years. Now we are beginning to organize regional orientation sessions for the consultants. Other sessions will follow this one," he said.

Mission Service Corps was approved at the 1977 Southern Baptist Con- (Continued on page 4)

Conference will heighten awareness of child abuse

A conference on child abuse April 11 and 12 at the Ramada Inn-Coliseum in Jackson will be sponsored by the Mississippi Committee for the Prevention of Child Abuse, and the Christian Action Commission of the Mississippi Baptist Convention will assist in the sponsorship.

The conference will be the second one in the past two years, and the theme will be "Children Are Special People." The purpose of the conference will be to "heighten awareness of the problems of child abuse, to develop cooperative efforts in dealing with it, to provide training for those involved in the prevention and treat-

ment of child abuse, and to foster individual commitments to action," according to Paul Jones, executive director-treasurer of the Christian Action Commission.

The sessions will be aimed at helping professional and lay persons who help in the prevention and treatment of child abuse, Jones added.

On April 11 Katherine Self Dean of Knoxville, Tenn., will address sexual abuse treatment "in an attempt to assist in the development of systems interaction between the legal process, community response systems, and the church and other agencies, Jones (Continued on page 4)

High court affirms Christmas displays on public property

WASHINGTON (BP)—An equally divided U.S. Supreme Court ruled March 27 that cities and towns must provide space on public property for Christmas nativity scenes, or creches, sponsored by private groups.

In a one-sentence, unsigned opinion,

the high court sided with a group of citizens in the heavily Jewish village of Scarsdale, N.Y., that had challenged the decision of local officials to deny permission for the creche. Town leaders followed the recommendation (Continued on page 8)

The Baptist Record

"We all have a grace gift," Smith tells Baptist Men

By Tim Nicholas

"We all have a grace gift," said James Smith to a group of nearly 600 Baptist men at Parkway Church, Jackson, recently, "to be employed in ministering and serving."

Smith, president of the Southern Baptist Brotherhood Commission, was closing speaker for the annual Mississippi Baptist Men's Conference, which for the first time ever met on a Saturday.

The meeting was also the first time to draw together all of the missions fellowships which have been organized in Mississippi. The six special interest groups registered a total of 395,

150 of whom attended the organizational meeting at the Mississippi Agricultural Missions Fellowship.

At the meeting, Gene Triggs, a layman from Yazoo City, and president of Agricultural Missions Fellowship, Inc., an SBC-wide organization, reported that his group had voted the previous evening not to disband, but to continue to serve similar organizations under Brotherhoods in other state conventions. The national group will channel requests for Mississippi Baptists through the new Mississippi group.

Also organized at the Saturday

meeting was a Retirees on Mission fellowship, which drew 64 people. They organized along the lines of home, foreign, state, and construction project interests, with officers developing projects in those areas.

Smith, in his address to the plenary meeting, following a luncheon, noted that missions is "that church reaching beyond itself." He said that a church doing missions knows that "money spent is not going to come back in" and that there will be "no noses to count."

He said that last year there were (Continued on page 5)

New Orleans Seminary elects Glaze professor of missions

NEW ORLEANS — During their annual meeting, trustees of New Orleans Baptist Theological

Seminary elected Jack Glaze as Chester L. Quarles professor of missions, and adopted its 1985-86 operating budget.

Glaze is head of the department of religion and philosophy at Mississippi College in Clinton, Miss., Glaze served with the Foreign Mission Board in Argentina from 1953 until 1980. He will begin duties at New Orleans August 1.

He holds a bachelor of arts degree from Mississippi College and bachelor

of divinity and doctor of philosophy degrees from Southern Seminary, Louisville, Ky.

A budget of \$6,017,500 was adopted to maintain academic and support programs on the seminary's main campus and in its five extension centers during the 1985-86 academic year. This is an increase of 3.18 percent over the 1984-85 budget of \$5,832,000.

Included in the budget was a four percent across-the-board salary increase for faculty, staff, and administrators. No salary increases were granted in the previous year due to the short-fall in Cooperative Program giving.

The trustees also approved increases in matriculation fees. Beginning August 1, associate and master

degree students will pay \$300 per semester, an increase of \$25. The matriculation fee is the same as all seminaries of the Southern Baptist Convention.

Students who are not members of churches in the Southern Baptist Convention will be required to pay an additional \$300 per semester. This non-SBC fee replaces one previously assessed non-Baptist students. The new fee will be paid by all students who come from churches which do not participate in support of the seminary through the Cooperative Program.

The trustees also approved modest increases in apartment and dormitory rents to offset increased increased utility charges and maintenance expenses.

(Continued on page 4)

Scripture, mission action will be explored at WMU Dallas meeting

DALLAS (BP)—The accomplishments of Southern Baptist mission efforts—and some of the unmet needs—will be outlined against scriptural guidelines June 9-10 at the annual national meeting of the Woman's Missionary Union.

The two-day meeting, held in the Dallas Convention Center arena immediately prior to the annual Southern Baptist Convention, has been built around a theme taken from Revelation 2:4—"I have something against thee . . . thou hast left thy first love."

Mission speakers from Harlem, New York; Vermont; Texas; Ken-

tucky; Washington, D.C.; New Hampshire; Maine; and Maryland will focus on home mission efforts while missionaries to Lebanon, Guatemala, Eastern Europe, and Bophuthatswana, and nationals from China and Mexico will look at what Southern Baptists are doing to evangelize those outside the United States.

A highlight will be the Monday evening "rally around M.A.P.S.—Missions and Prayer, People, Places, and Priorities." It will be sponsored jointly with the Woman's Missionary Union by the Home Mission Board, the Foreign Mission Board, the Baptist Sunday School Board, and the Brotherhood Commission in coopera-

tion with the Baptist General Convention of Texas and the Directors of Missions Conference.

The night will include the premiere of production music from the new Bold Mission Thrust dramatic musical, "2000 A.D.," and a missions news summary presented by R. Keith Parks, president of the Foreign Mission Board, and William G. Tanner, president of the Home Mission Board, which will look at four states in the USA and five geographic areas around the world.

Bill Pinson, executive director of the Baptist General Convention of Texas will give the closing address.

California enrollment campaign ‘It’s hard to touch these people’

By Tim Nicholas

From having doors slammed in their faces to having people pray to receive Christ as Lord and Savior, the range of experiences of a group of Mississippi Baptists visiting California recently was described as great.

“I don’t go to church and I don’t plan to tell you any more than that,” one man told Keith Williams through a slamming door.

Ina Gordon led a 19-year old woman to Christ who had once tried to take her own life.

A. V. Windham helped train 21 people in a church who found 84 people

within walking distance who said they were interested in coming to Bible study at the church.

And David Crime witnessed to a man on a plane who was returning from his wife’s funeral. The man was won to Christ there on the plane.

Williams is a consultant in the Sunday School Department of the Mississippi Baptist Convention Board. Ina Gordon is wife of the pastor at Pleasant Grove Baptist Church near Laurel. Windham is minister of education at Hillcrest Baptist Church, Jackson. And Crime is minister of

youth at First Baptist Church, Petal.

Williams was coordinator of the project which sent 32 Mississippi Baptists who are trained in enrollment techniques. These 32 went to California in February to help teach church members there to find and enroll people in Bible study, determine appropriate space and equipment needs for Bible teaching programs, and teaching techniques for Bible study itself. The Mississippians joined volunteers from 38 other Baptist conventions in the California project which aided 200 churches in eight associations.

Williams told the Baptist Record that in addition to his working with the associational leadership north of Los Angeles, he helped survey 40 homes in an hour and a half. “Only one couple out of 40 identified themselves as Christian,” said Williams. That couple said the People Search campaign was ‘exciting’. The only other person who actually talked with Williams and his team was a woman who had not known that the family next door to her had just had a baby. “It’s hard to touch

these people,” said Williams. “I told them (the local church people) the way California will be won is your witnessing to the next door neighbor.”

The church where Williams worked, First Southern Baptist Church, Oxnard, picked up about 35 new prospects for Bible study. One woman asked the pastor, Patrick Rua, if the church could help her lonely father. A member agreed to pick up the man and bring him to church.

Mrs. Gordon, as she exited from Emmanuel Baptist Church, Lakewood, a suburb of Long Beach, where she worked, a woman tugged at her sleeve. “Can you talk to someone about Jesus?” the woman asked Mrs. Gordon. On the front pew of the sanctuary was a 19-year old woman, crying, obviously distraught.

Mrs. Gordon found she had suffered a traumatic experience in December. In a motorcycle accident, her boyfriend had been killed, but she was not injured. She thought she had nothing to live for and tried to kill herself. A distant relative had brought her to the church to seek help. It was

her first time ever to be in a church, she said.

“We went through some counseling time, I gave her the plan of salvation, and we read scripture together,” said Mrs. Gordon. “She prayed the prayer to accept Jesus as Lord and Savior.”

Later in the week, Mrs. Gordon checked on the woman who said she had been reading the Bible. Her parents were receptive to Mrs. Gordon’s visit and said they were Christians, but “California had gotten to them,” and they fell away from church life.

Williams said he is hoping that a group of Mississippians can return to the same area next year for followup. Overall, the 200 churches helped by Southern Baptists from all over added 1,568 new members, 2,415 newly trained workers, and nearly 16,000 new prospects for Sunday School enrollment.

“They struggle with so little — some churches could grow if only they had space,” said Williams. “You come back with a new appreciation for what you do have.”

Bible distribution progress obvious; still more needed

OMSK, USSR — In the Omsk region of the Soviet Union, 120 persons are getting their own Bible for the first time.

Another 150 choir members in Baptist churches are receiving a hymnal with musical notes which they will share with other singers.

Putting these Bibles into the hands of Christian believers is possible because of a shipment of 10,000 Russian-language Bibles from the United Bible Societies in Stuttgart in late 1984. European Baptists helped to finance the production, and USSR Baptists received a special import

license for the shipment.

The All-Union Council of Evangelical Christians-Baptists in the USSR also printed 15,000 hymnbooks with musical notes recently for the use of church choirs.

New Orleans elects missions professor

(Continued from page 3)

Leroy D. Yarbrough was promoted to associate professor of choral conducting and music theory. He has served as assistant professor since joining the faculty in 1976.

The trustees also recognized “10 years of outstanding service” provided by Landrum Leavell as the seminary’s seventh president.

Officers of the board were re-elected to serve during the next year. Hamm, president of Berg Mechanical, Inc., Shreveport, La., will serve his fourth term as president of the trustees.

In other actions, the trustees:

—Elected John Knight of Lafayette, La., Jim Threlkeld of Tupelo, Miss., and Jack Cunningham of Shreveport, La., to serve on the New Orleans Seminary Foundation Board.

—Granted approval for the administration to employ an architect

for renovation of the student center building.

—Approved construction of a brick and iron fence to incorporate the student center building and surrounding land into the present campus.

—Approved allocation of space in the building to the Baptist Book Store.

—Granted final approval for sabbatical leaves during the 1985-86 academic session for Dr. Luther M. Dorr, associate professor of preaching in the School of Christian Training; Dr. Daniel Holcomb, associate professor of church history; Dr. James Minton, associate professor of youth education and recreation; and Dr. Linda P. Shipley, assistant professor of music theory and piano.

The president reported that the Cooperative Program budget to be proposed during the Southern Baptist Convention in Dallas includes only a \$78 increase for New Orleans over the budget adopted in 1984.

Conference will heighten . . .

(Continued from page 3)

pointed out. Mrs. Dean is with the Knoxville Institute for Sexual Abuse Treatment Training.

On April 12 there will be a series of workshops “designed to address the different topics of primary concern in addressing the sexual child abuse issue,” Jones said. Jones will lead one of the workshops, “The Role of the Church in Child Abuse.”

There will be six other workshops. “Definition of Child Abuse/Neglect” will be led by Melzana Fuller of the Mississippi Department of Welfare.

“The Health Professional’s Role in Child Maltreatment” will be led by Julia Sherwood, a medical doctor with Children’s Clinic in Jackson.

“National Child Abuse Training Program” will be led by Gaye Barker of the National Educational Association of Washington, D.C.

“Film Festival: A Focus on Child Abuse Prevention” will be led by Jeanne Roy of Jackson Mental Health.

“Legal Issue in Child Sexual Abuse” will be led by Faye Murphree Jones, a Jackson attorney.

“Treating the Sex Offender” will be led by Wood C. Hiatt, a medical doctor in the Psychiatry Department at the University of Mississippi Medical Center in Jackson.

The registration fee for each session is \$15 and may be sent to the Christian Action Commission, Box 530, Jackson, Miss. 39205, Jones indicated. The phone number is 968-3800.

Mission Service Corps consultants trained

(Continued from page 3)

vention to enlist mission volunteers for Bold Mission Thrust.

During the orientation sessions MSC consultants studied prayer support, funding, and recruiting.

Bunch told the consultants that volunteers need prayer support from friends and churches “when they go on their mission, sustaining prayer while they are there, and re-entry prayer as they return home.”

Bunch noted contributions from sponsors are used 100 percent for the volunteer’s ministry but “checks

should be processed through a tax-exempt organization such as the church, association, state convention, or Home Mission Board.”

Consultants from Mississippi attending the sessions were, Oster and Marguerite Daniels of Vicksburg; Marvin and Pauline Bibb of Water Valley; Estus and Gertrude Mason of Crystal Springs; John and Catherine Sproles of Kosciusko; Gerald and Joyce Masterson of Biloxi.

Hoffmeyer writes for the Louisiana Baptist Convention.



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BR2



Bill Boteler of Jackson and Wallace Outlaw of Silver City, talk with James Haynes, pastor of Emmanuel Baptist Church, Ocean Springs. Boteler and Outlaw have been involved in recent mission trips outside the United States. Boteler as a dentist, Outlaw as a builder.



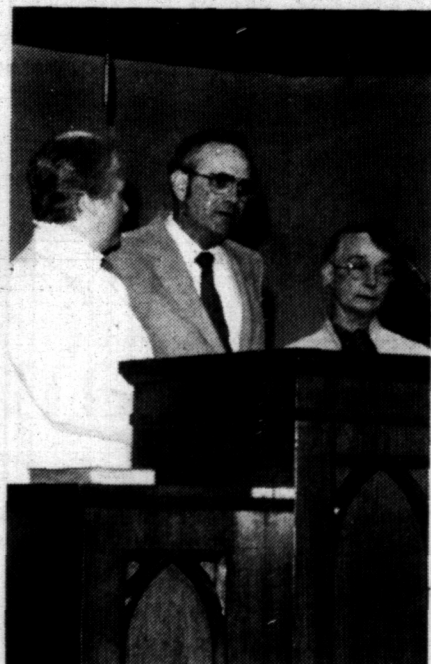
Omega Shamblin receives a plaque from Jim Didlake of the Brotherhood staff as Shamblin retires from active service with the disaster relief unit.



Plenary speakers James Smith and Owen Cooper visit after the Baptist Men's Conference at Parkway Church, Jackson.



Sam Mason, a layman and member of First Church, Jackson, sang during the Baptist Men's Conference.



From left are Mrs. Don Berry, Gene Dobbs, and Mrs. Bob Leavell. Dobbs, pastor of First Church, Philadelphia, represented the Baptist Ham Radio Fellowship in honoring posthumously, the husbands of these two women for their work in ham ministries.

Easter music set

Harrisville Church, Harrisville, will have an Easter Music Celebration, "Sing Hosanna, Christ Is Risen Today," on Easter, April 7, at 11 a.m. after a special Easter Sunday School. Harrisville Sanctuary Choir, youth, children, and senior adult choirs will sing under direction of minister of music and education, Sammy J. McDonald.

"We all have a grace gift . . ."

(Continued from page 3)

6,000 volunteers working in missions overseas and 55,000 on whom records were kept in volunteer service in the United States. "Become sensitive to let the Spirit help you develop that gift through ministry and service to others," he said.

Owen Cooper of Yazoo City, the other plenary speaker, is a former president of the Southern Baptist Convention and the only living former SBC president who is a layman. Cooper told the group that the word layman is not in the Bible. He said he'd like to see a church invitation where people were invited to "give your life in full-time Christian service regardless of your vocation."

Cooper, who has been speaking around the nation concerning the ministry of the laity, said "we need to be told we've got a call . . . to be sensitive to listen to that call and (to learn) how to respond to that call when it comes."

Larry Cox, missionary to Burkina Faso (formerly Upper Volta), said to the men and women in attendance that there are several myths concerning Baptist men's work. He said the first is that "ministering belongs to ministers." Instead, he said, it belongs to all Christians. The second is that "Baptist Men is an eatin' meetin'." said Cox, who is serving during his furlough in the state Brotherhood Department. Instead, he said missions education is the purpose of Baptist men's groups, and they ought to be leading out in teaching missions to Baptist men.

Plaques of appreciation were given to the widows of Don Berry and Bob Leavell, men who died this past year and were involved in the ham radio ministry. Also honored was Omega Shamblin, one of the engineers of the disaster relief ministry, who was retiring from active service with the disaster unit.

At the luncheon, entertainment was provided by William Thorn of Texas and the Antiques of Rankin County.

Officers of the state Agricultural Missions Fellowship are Don Blasingame, president, Starkville; John Carr, vice president, Valley Park; Harvey F. (Fred) McCrory, secretary, Brandon; Bobby Redding, projects coordinator, Clinton. Area coordinators are Tom Blythe, Senatobia; Don Waller, Oxford; James Smith, Hollandale; Mac Huddleston, Starkville; Jimmy Webb, Florence; W. L. Compere, Newton; Wiley Ainsworth, Magee; Malcolm Broome, Hattiesburg; and Monte Moncrief, Pascagoula.

Officers of the Retirees on Mission group and John Sproles, president, Kosciusko; James (Sonny) May, vice president, Florence; Mrs. Marguerite Daniels, secretary, Vicksburg; Estus Mason, foreign mission director, Crystal Springs; Mrs. Clara Lewis, home mission director, Brandon; Hiram Powell, state mission director; and Floyd Lewis, construction director, Brandon.

The lay renewal group registered 112 in attendance; medical dental, 18; hams, 21; and women in ministry, 30.

Paul Harrell, state Brotherhood director, said the 600 in attendance

was a good response to the new format. He added that the 1986 meeting will be March 22, on Saturday, with

the same general format of special interest meetings, lunch, and a plenary meeting.



Jim Didlake, consultant in the Brotherhood Department, speaks to the organizational meeting of the Retirees on Missions during the Baptist Men's Conference at Parkway Church, Jackson.

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Draper warns Stanley defeat may wreck CP

By Craig Bird

RICHMOND, Va. (BP)—The Cooperative Program could collapse and thousands of churches might withdraw financial support if Charles Stanley is defeated for a second year as president of the Southern Baptist Convention, James T. Draper Jr. has warned.

Draper, president of the SBC 1982-84, told the Baptist Public Relations Association annual meeting in Richmond, Va., the heads of Southern Baptist institutions are leading a "massive attempt . . . financed with Cooperative Program funds" to deny Stanley a second year as SBC president.

Stanley, pastor of First Baptist Church, Atlanta, already has announced he will allow his name to be presented for a second one-year term as president of the 14.3-million member denomination. Under SBC by-laws, a president may serve two consecutive one-year terms.

Traditionally, a president who wishes to serve a second term has been unopposed. However, in the past five years, incumbent presidents have been challenged for the second term. Already, efforts are underway to mount a campaign challenging Stanley at the 1985 annual meeting, scheduled for June 11-13 in Dallas.

Draper said if Stanley is defeated, "how can we expect his church to continue to give \$500,000 to the Southern Baptist Convention . . . and thousands of churches would probably follow that lead in refusing to support the convention any longer."

In an interview following his presentation, Draper was asked what the church where he is pastor would do if Stanley is defeated. He replied the church, First Baptist Church of Euless, Texas, might escrow its denominational gifts (approximately \$400,000 this year) if Stanley is defeated, "to force people to sit down and adopt a strategy to resolve our problems."

Draper, also a trustee of Southwestern Seminary in Fort Worth, said he would "be speaking in every church I can between now and June" to promote Stanley's re-election.

He told more than 150 BPRA members from Southern Baptist national and state institutions he had attended a recent meeting with leaders of the effort to turn the convention into a more conservative direction. "We said since we have already been accused (of being highly organized politically), tried, and convicted, we might as well go ahead and commit the crime. We will be there in Dallas, and we will be organized."

He said the "organization" earlier had been no more than "600 names on (Houston judge) Paul Pressler's personal computer with a contact person in each state they (Pressler and Paige Patterson, associate pastor of First Baptist Church of Dallas) send material to."

However, he charged an unnamed SBC institution with using its computers and a 46,000 name mailing list for political purposes. Draper declined

to name the institution, but referred to Baylor University and Southwestern Seminary and noted "both of them have about that number on their mailing lists."

"I am not accusing them of sending out clandestine letters, but they are using their mailing lists to make some accusations, to organize a partisan agenda, and to create hysteria. All you have to do is look at the Baylor Line, other Baylor publications, and to read Southwestern News for the last nine months to be able to see that," he said.

The Baylor Line and Southwestern News are alumni publications of the institutions.

"Where is the concern for (Russell) Dilday's partisan involvement in convention politics?" he asked. He also referred to Southern Seminary President Roy C. Honeycutt and chastised him for "declaring Holy War against his Christian brothers."

Later, he said Dilday, president of Southwestern seminary, is "reportedly using 50 percent of his time trying to defeat Stanley . . . and he is not going off salary for that time, so he is using Cooperative Program funds."

"You may disagree with me," he told his audience. "But I am your Christian brother."

Draper said there are times he leans against the wall or puts his head on his desk and weeps over the anger and hostility being expressed in the SBC but insisted that tiredness would not cause him to stop.

"It doesn't matter who 'wins' in Dallas if it is a hostile convention," he explained. "Because if it is hostile we all lose. I would hope Charles Stanley would be re-elected without opposition."

Despite his charges of institutional leadership opposing Stanley, Draper said he believes, "in the integrity of each of those men (institutional heads). I don't want anybody fired. But I do wish we could hear in public what some of them say in private—that we do have problems."

While agreeing it is inaccurate to call any group in the SBC "liberal" and declaring his distaste for all terms currently being used (liberal, moderate, conservative, ultra-conservative, and fundamentalist—terms he called "weasel words because they mean different things to different people"), Draper insisted it is an over simplification to say two groups, one from the right side of the spectrum and one from the left side of the spectrum within the SBC, are causing all the problems.

"There is a third group—the institutional group—which is probably the most dangerous. I think it is changing, but often sincere inquiry is treated with suspicion, and institutions feel they must protect themselves. That is why it has 'appeared' that institutions have come down on the 'moderate' side."

"We have had enough gripe sessions—what we need is to sit down and talk about solutions to our problems."

Draper said the convention could be better served if all SBC institutions

opened their trustee meetings to reporters. "We all filter things through the grid of our experiences. There will be less distortion—and I mean of our perceptions—if we see something ourselves instead of having someone tell us what happened."

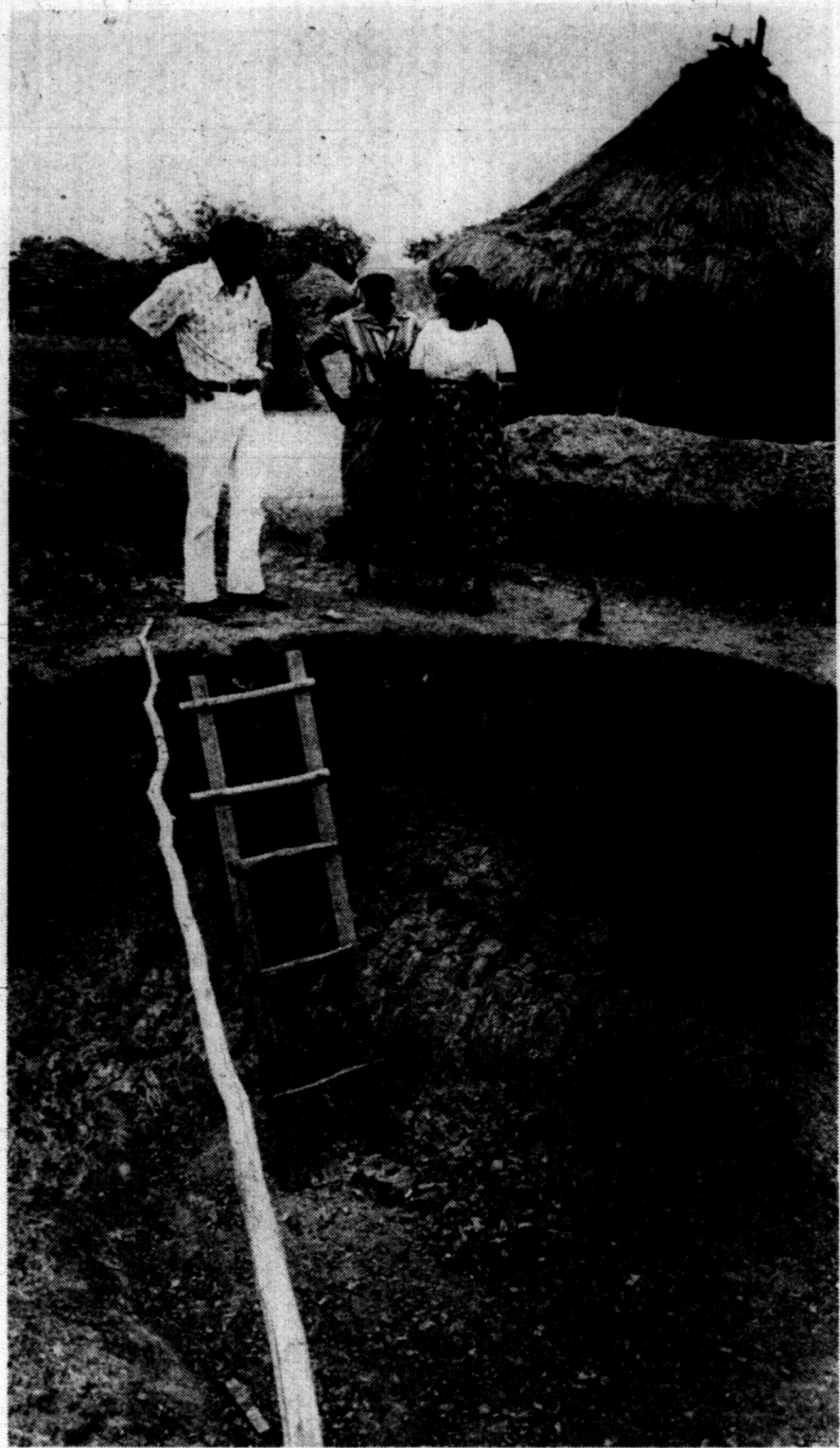
He said SBC journalists are in a key position to deal with the SBC situation.

"Please help us," he said. "This convention could die . . . if hostilities continue to build, there will be a great pulling away from the Cooperative Program. Then what are we going to do—mail postcards to all our missionaries around the world and ask them which side they are on, ask them who they want to pay their salaries?"

"We may be living in the days of the death of this denomination or in the day of the forerunner of the greatest revival in the history of the denomination. You shape public opinion . . . be Christians first and journalists second."

When asked if he was trying to influence "non-official" SBC news publications, Draper said he was trying, but not very successfully. "I have read things in some publications that are unbelievable," he said. "But Russ Kaemmerling (editor of the Southern Baptist Advocate) is the only one that will talk to me. I have written to the editor of The Call: 85 about an incorrect story, but have not heard from him, and the latest issue of SBC Today is full of misinformation. But I do spend a lot of time trying to get Russell Kaemmerling not to be what is his nature—sarcastic."

(Craig Bird is Baptist Press feature editor.)



Once small-scale African farmers have a water supply in place in Dan Schellenberg's "self-reliant homestead" system, they've set the stage for a new way of life. The Southern Baptist missionary (left) teaches them to construct 12,000-gallon water catchment pits.

Famine holds no fear for Kenyan family

By Robert O'Brien

YATTA DISTRICT, Kenya (BP)—Famine and drought, killers which stalk victims across Africa, no longer frighten William and Emily Ngozi.

Like a donkey, Mrs. Ngozi once spent five hours a day hauling water on her back from a distant river to her family in the semi-arid Yatta District, remote bush country in Kenya.

She was haggard, bitter, and defeated. Now she's content and optimistic. Her seven children once were pot-bellied from malnutrition. Now healthy, they play happily around their thriving homestead.

Ngozi—once an absentee father and husband and the ineffective pastor of tiny Mbembani Baptist church—struggled to find income and food. Now he has regained self-respect and shed his local image as a man unworthy of the role of father and husband and the title of pastor.

The Ngozi family began their physical and spiritual turnaround when they agreed to work with Southern Baptist missionary Dan Schellenberg to test a "self-reliant homestead" system. The missionary said it would enable them to control their lives and care for their needs.

The system worked. Water, food, adequate income and security—once distant dreams—have become realities on the Ngozis' small homestead. That's freed them from the struggle just to survive and allowed Ngozi time and energy for spiritual development under Schellenberg's guidance. Mbembani Church had six members when Ngozi became pastor and remained static as he struggled for survival. Now it counts more than 80 members. During a recent period he baptized 40. In the preceding two years he'd baptized only 12.

Schellenberg, 39, who grew up in Kenya the son of missionaries, doesn't claim to have the entire solution to Third World poverty and hunger. He hasn't invented a new idea. But the way he puts together the "self-reliant homestead" concept has caused the United Nations and many international development agencies to study his methods. They're amazed that bush-dwelling Africans can operate the homestead without big grants or high-powered First World technology.

Schellenberg used Southern Baptist hunger funds to help the Ngozis and other rural Kamba tribesmen on 19 test sites to launch the system. But he taught them how to develop it so they can generate funds and resources to carry it on, expand it and teach their neighbors to duplicate it with no out-

(Continued on page 7)

100 Southwestern faculty support President Dilday

By Toby Druin

FORT WORTH, Texas (BP)—Responding to the charge that recent action of the trustees of Southwestern Seminary impaired the leadership of President Russell H. Dilday Jr., 100 out of 101 members of the seminary faculty have signed "an open letter to fellow Southern Baptists" affirming the president. (Story of trustees' meeting is on page 11.)

Only Farrar Patterson, associate professor of communication and preaching, whose dismissal was recommended by Dilday but rejected by the trustees March 20 when it failed to get a two-thirds majority vote, failed to sign the letter.

There currently are 101 voting members of the faculty. Dilday and two vice-presidents, John Newport and Jeter Basden, who are faculty members, were not asked to sign. Two other faculty members, Marvin Leach, visiting professor of missions and L. Jack Gray, who is retired but still teaches, also signed the letters.

Earl R. Martin, professor of missions and world religions, proposed the letter to a meeting of the faculty March 22, following the trustee action and news reports concerning it.

The open letter states:

"We, the undersigned members of the faculty of Southwestern Baptist Theological Seminary, Fort Worth, Texas, in the light of recent developments and press reports, wish to affirm our president, Russell Dilday. He stands tall in the line of illustrious presidents of this institution. His administration for the past six years has been distinguished by a theologically conservative stance. He has led this

seminary to significant growth at every level. Under his presidency Southwestern has continued its rich heritage of advancing the Kingdom of God through evangelism and world missions. We affirm, contrary to the suggestions that the recent trustees' action has impaired his leadership, that, indeed, he enjoys our full confidence.

"This letter has come about spontaneously. It is completely independent of the administration. By this, we underscore our solidarity in support of our president."

Martin said 56 of the faculty members immediately signed the letter at the faculty meeting and the other 44 did so in the few days following. Some, on sabbatical, or out of town, were contacted by telephone and indicated by telegram or telephone conversations that they wanted their names affixed to the letter.

Martin, who joined the seminary faculty in 1982 after more than 25 years as a Southern Baptist missionary in east Africa, emphasize in an interview with the Baptist Standard, newsjournal of the Baptist General Convention of Texas, the letter was completely independent of Dilday and the seminary administration.

Neither Dilday nor any member of the seminary administration knew of the letter until it was read in the March 22 faculty meeting, Martin said.

"I am aware of the fact that Dr. Dilday is trying to bolster his position by numerous ways," Pressler said in a

telephone interview. "One, a petition among students, which I heard from the Fort Worth Star Telegram, had been able to garner less than 300 signatures among the over 5,000 students at Southwestern. I had not heard of the (faculty) letter but I am not surprised at all."

(According to seminary records, there actually are 3,516 students enrolled at the school for the 1985 spring semester.)

Told of the 100 signatures, Pressler said he believes it is "obvious to anybody with any intelligence at all," that such an action by the faculty would be instigated by Dilday.

"I think Russell Dilday will do everything he can to bolster his position and put pressure on those in the school to give him credence," Pressler said.

"I think everybody knows the political activity of Russell Dilday has caused a polarization among the students, among the faculty, among the board and that the seminary has suffered greatly under the administration of Russell Dilday," Pressler added.

Martin dismissed the thought of pressure by Dilday.

"I think this kind of talk is pernicious and counterproductive and persons who persist in such a thing as unequivocal as this show their true colors," he said. "This kind of pernicious innuendo and casting of suspicions has to stop. I am not saying we are going to stop it, but this is an effort to stop it."

Druin is associate editor of the Baptist Standard.

Student petition backs Dilday

FORT WORTH, Texas (BP)—Convinced that the March 20 action of Southwestern Seminary trustees to retain a professor was "political" and that "you can be right in what you believe but wrong in what you practice," at least one student is circulating a petition in support of President Russell H. Dilday Jr. and the trustees of the academic affairs committee.

Jimmy Puckett, 27-year-old religious education student and a missions volunteer, told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, he already has more than 800 signatures on the petition and hopes to have at least 1,000 before he presents it to Dilday this week.

He said he has heard other similar petitions are being circulated among the 3,615 students at the seminary this spring.

Puckett said he got the idea for the petition following the action of the trustees who voted 19-12 to fire Farrar Patterson, associate professor of communication and preaching. Dilday and the academic affairs committee, which voted 8-1 for dismissal, had

recommended Patterson be fired.

The 19-12 vote was two votes short of the two-thirds majority required to dismiss a faculty member.

Puckett said he attended the trustee meeting and did not like what he saw. "I just felt like it (the trustee action) was political," he said. They were attacking Dr. Dilday and the methods they were using were just not right."

"I am conservative and I have had basically the same concerns that Paige Patterson and Paul Pressler have had and I have supported them basically in their goals up until the board meeting.

"But what I saw going on in the trustee board meeting greatly alarmed me. I just at that point felt you can be right in what you believe but wrong in what you practice."

The petition idea was completely his own, he said. The only influence was the board meeting.

"When I saw what was going on, I realized then that maybe some of our conservative brothers have gone too far. I knew then that I needed to do something to maybe counter this extreme action. I really believe that Dr.

Dilday is a conservative and wanted to encourage him. So I just started on my own to begin this petition and have talked to so many students who felt the same way."

The petition states: "We the students of Southwestern... wish to express our support and appreciation of the leadership of President Russell H. Dilday Jr. and we wish to acknowledge and affirm our confidence in both President Dilday and the academic affairs committee."

Most students have been "really anxious" to sign and have told him they think it is a good idea, Puckett said. Several—"not many"—have told him they disagree with him.

"Quite a few told me they would like to sign the petition but were afraid—fearful for their future—that it might affect their jobs down the road or their seminary career," he said.

Asked whom they were afraid of, he answered, "This political faction led by Pressler and Patterson. Quite a few said they were afraid."

Puckett said the petition mainly just has been circulated between classes because the seminary allows no petitions to be placed on campus.

Thursday, April 4, 1985

BAPTIST RECORD PAGE 7

"The doctrine of Christ"

(Continued from page 2)

finished his earthly mission, Christ ascended into Heaven in his glorified body, was received by the Father, and is seated at the right hand of God as Head over all things, including the church, his body (Acts 1:9-10; Heb. 1:3; Eph. 1:20-23).

10. His steadfast present intercession—Christ is now constantly and

Famine holds no fears . . .

(Continued from page 6)

side aid.

"If any project out here can't be done by Africans without spending a fortune, it's not worth it in the long run," Schellenberg said. "William and the others now have an approach they can use whether I'm here or not."

Water conservation—in a land where water is life—lies at the heart of the system. The secret's simple, Schellenberg said: "Don't let the rain get away when it does come."

"Water is everything," Ngozi added as he proudly showed a visitor his oasis in the Yatta District. "The Lord has poured water on us all this time, and we didn't know what a blessing it was." When it does rain in Yatta, it pours. But the rain rapidly runs off the sunbaked turf, taking valuable topsoil with it. For the rest of the year the people struggle to get water to drink. They don't have enough left over for meager attempts at agriculture on the denuded land.

Schellenberg began by teaching the Ngozi family and some other Kamba tribe members how to cheaply finance and dip cement-lined, 12,000-gallon pits to catch rain water.

"If you have 10 inches of rain you can fill it up three times, and William has built a second one," Schellenberg explained. Once in place the water catchment pits can insulate a family from drought for about 18 months whether more rain comes or not.

The system converts water from the elusive elixir of life into an available, versatile resource. The family can sell it to eager neighbors or use it to raise grain and other crops. They can sell the grain, store it in brick-and-cement silos Schellenberg teaches them to build or use it to raise such animals as chickens, rabbits, and cows for food and cash.

Then a family like the Ngozis—with water and food stored—become insulated from famine and protected from family breakup, a common problem in Africa. As fathers move about to eke out a living, they often go to cities seeking work or education while their families degenerate at home.

The self-reliant homestead keeps a family living and growing together and produces another by-product: a form of liberation Western women's rights advocates haven't dreamed about. If a woman lives 50 years in the African bush, Schellenberg explained, she'll spend 30 of them in the back-breaking, dehumanizing "donkey work" of carrying water, wood, and babies on her back for great distances.

"We're men married to 'donkeys' who are becoming women," one said with new appreciation.

actively ever interceding and advocating for the saints before the Father's throne (Heb. 7:25; Heb. 4:15-16; 1 John 2:1).

11. His superabundant present provision—Through the Holy Spirit, Christ now indwells each believer and lives out his life in and through the life of each believer who yields himself to the Lordship of Christ: Jesus Christ did not merely give us eternal life, he is our life! (Gal. 2:20; Col. 3:3-4; John 15:5; 1 John 5:11-12). And in him we have been "granted everything pertaining to life and godliness." (2 Pet. 1:3).

12. His supernal second coming—Christ will come first in the air to rapture his church and gather to himself his own (1 Thess. 4:13-18; 1 Cor. 15:22-23). Then at his second advent, he will return to the earth in righteous judgment to put all things in subjection and reign as King of Kings and Lord of Lords forever (Rev. 19).

I trust that this brief summary will give you a glimpse of the marvelous, magnificent portrait of Christ presented in the Bible! And I believe that as we study, focus, and meditate on the person of Jesus Christ, we will begin to experience the reality of the unity which he alone brings to the body of Christ (Eph. 4:2-6; John 17:20-23).

It is my earnest prayer that in studying the Doctrine of Christ many will come to know Jesus Christ as Savior and many who already know him as Savior will begin to understand and appropriate the abundant provision of life available now through "him who loves us, and released us from our sins by His blood" (Rev. 1:5), that we should no longer live for ourselves but for him (2 Cor. 5:15).

Charles Stanley is pastor of First Church, Atlanta, Ga., and president of the Southern Baptist Convention.

Craig to speak at banquet for secretaries

Earl Craig, pastor of First Church, Jackson, will be the featured speaker at the Mississippi Baptist Secretaries



Association Banquet which will be held during the annual Secretaries' Conference. The banquet will be at Camp Garaywa in Clinton, April 15 at 6:30 p.m.

Jenny McLe-Craig more who serves on the music staff of First Church, Jackson, will provide special music during the banquet.

Advance registration for the Secretaries' Conference is required. Write the Church Administration-Pastoral Ministries Department at Box 530, Jackson, Miss., 39205, phone 968-3800. Total cost for three meals and housing is \$20.

The conference begins at 1 p.m., April 15. The meeting concludes at 4 the next day.

Former chaplain initiates computer Bible

ATLANTA (BP) — A computerized Bible described as "the Gutenberg of the computer age" was unveiled by a former Baptist military chaplain who has turned his hobby of collecting old Bibles into a modern-day business.

Lewie H. Miller Jr., president of Computer Bibles International, based in Greenville, S.C., introduced the software during a press conference.

Miller said the entire New Testament is stored on two 5¼ inch floppy

discs as software being marketed by his firm for \$95.

Currently, only Good News for Modern Man (Today's English Version) New Testament is available, but Miller said within the next 60 days, he hopes the entire Good News Bible will be stored on five discs.

Later in the year, Miller's firm plans to offer additional software enabling computer users to compare three English translations, plus Hebrew and

Greek, on a split screen.

Miller said the computer program designer and developer, Charlie Weisel, is currently in the process of programming the King James Version, and hopes to add the New International Version later this year.

The real advantage of the computerized Bible, according to Miller, is that a particular passage of scripture or a key word can be found so much more quickly than using a

printed concordance and Bible. His "Dynamic Concordance" program can display all verses containing a selected word or phrases from any one of the translations stored in memory, Miller said.

In four minutes, the computer can search the entire New Testament for a key word or series of words, flashing the scripture containing those words on the screen. When the floppy disc software is transferred onto a much faster hard disc, the computer can search the entire New Testament in one minute, 18 seconds, according to Weisel.

Hand-held unit, about the size of a printed Bible (6x7x2 inches). It will be battery powered with a 30 or 40 character, eight-line screen. It will have a small keyboard enabling users to recall Bible scriptures, or type in notes or instructions.

The Bible has been written on stone, gold, wood, papyrus, sheepskin and paper, so there is no reason it cannot be stored in a computer, he said. "This is simply an improvement on the traditional methods of spending the word of God," he said.

He acknowledged his is not the only company offering a computerized Bible. The King James Version, Living Bible, and New King James are being marketed by Omega Software, Inc., based in Round Rock, Texas, for



prices ranging from \$250 to \$275.

Oldest and largest of the computerized Bible firms is Bible Research Systems in Austin, Texas, which offers the entire Bible in King James Version and New International Version in a software package called "The Word Processors." It is available in most major operating systems compatible with about 60 different brands of computers. Bible Research Systems sells "The Word," which includes computerized concordance features enabling the user to search for up to ten words, for about \$200.

In addition, Bible Research Systems offers a topical index of the Bible in which users can call up Bible passages dealing with 200 topics, and a similar cross-reference index of Bible characters called "People," each for about \$50.

San Francisco church joins SBC

SAN FRANCISCO (BP) — A church founded during the height of the California gold rush has become one of the newest congregations in the Southern Baptist Convention.

First Baptist Church of San Francisco was voted into membership in the San Francisco Peninsula Southern Baptist Association on Jan. 21 while retaining its relationship with the American Baptist Convention.

It is believed to be the first California church to be dually aligned with the Southern Baptist Convention and the American Baptist Convention.

Founded in 1849, at the height of the California gold rush, the church vies with San Francisco's First

Presbyterian Church for the title of the oldest Protestant church west of the Rocky Mountains.

"We went through a two-year study of the situation, trying to become informed about Southern Baptist life," said James Higgs, pastor of the church since 1980. The vote to dually align was approved by 77 percent of the congregation.

"This city is without a significant (evangelical) model," Higgs said. "We felt we could do more by cooperating than by competing — we went this direction because we want very much to be a servant church to San Francisco."

Budget support will be given to both

the SBC and the American Baptist Convention and literature from both denominations will be used in the various educational programs.

Attendance at the downtown church is approximately 350 and includes 30 nationalities. Professors and students from Golden Gate Seminary in Mill Valley, Calif., (an SBC school) have been a part of the church's life for decades. Professors have served as consultants and numerous students have served internships.

In California many churches, including seven in the San Francisco Peninsula Southern Baptist Association, are dually aligned with the SBC and National Baptists.

SCRAPBOOK



The turnabout

Evil in full ecstasy
Did raise the wooden beam,
And fixed the rusty nails
In place
to carry out its scheme.

By spiking through eternal flesh
It killed the God of heaven!
Three days, he lay within
The tomb,
Who'd made the world in seven.

And Evil celebrated
With unholy passions fired;
But in precaution left
In place
Before the tomb a guard.

On that cross indeed was Death,
For Death itself had died!
And Evil was made
Powerless,
When Christ was crucified.

For he arose triumphant!
O'er cross, and grave, and guard.
Up through the starry host
He soared
And heaven's gates unbarred!
—Bert Hamill
Vicksburg

A visit to the feed and seed in the spring would not be half the fun if we only saw the dull colors, shapes and sizes of the seeds and bulbs lying in the boxes. The excitement comes when we view the pictures on the packages or boxes of the beautiful colors or delectable fruit and vegetables promised if the seed is placed in the

Spring's glorious transformation
has at last begun.

April woods are white
with dogwood.
In the center of each petal's rim
a brown stain
like a bruise
mars the purity
of the bloom.
Homecoming purple martins
warble their joy.
Northbound wild geese
wedge darkly in the sky.
A chartreuse mist
shimmers from willows.
Jasmine flowers
in deep gold.

It's not that we have been so bad,
or worse than other men;
But no one better knows than we
how sinful we have been;
Yet, for all that, the Son of God
gave his pure life away,
For mankind's ordinary sins
on Crucifixion Day.

Oh, if an aching heart or tears
could make a sinner shriven,
Our sins through sorrow long ago
would all have been forgiven;

Expectation

earth, dead to self. Certainly without their promise we would not purchase the seed based on its beauty or size.

Good news!! God did just that. He bought me, a seed, a bulb, unlovely in my sin, my sin buried with him. Now I am the promise of all the beauty as I die to self, and unfold in the light of

Easter — God's miracle

Celebrate the miracle
because we know
with a sure certainty
that Jesus was crucified
upon Calvary's hill
for our sins,
lay in the cold tomb —
rose, triumphant, from the grave
on Easter morning.

He lives today!
"Let us rejoice
and be glad"
let us praise
his greatness!"
—Eunice D. Barnes
Pascagoula

A hand in the cross

But seas of briny tears have not
the power to wash away
The guilt of having lent a hand
on Crucifixion Day.

But lo, the thing that happened at
that strange blood-branded place,
Was that our pardon there was wrought
by God's amazing grace.
That blood, that very blood has power
wholly to wash away,
The crime of having had a hand
in Crucifixion Day!

—Basil Philip Martin

Court affirms public displays

(Continued from page 3)

of a separate citizens' study panel when they denied the permission.

The unusual 4-4 deadlock came about because of the illness of Justice Lewis F. Powell Jr., who was hospitalized in February, when oral arguments in the case were heard. Powell declined to participate in the decision, although Supreme Court rules gave him the option of doing so.

In its brief notice affirming a federal court of appeals decision siding with the Scarsdale citizen's group, the court gave no breakdown in the tie vote.

Earlier, a lower federal court had agreed with town officials that permitting the nativity display on public property violated the Constitution's ban on an establishment of religion.

But the appeals court reversed, citing a Supreme Court decision last year in another creche case from Pawtucket, R.I.

In that dispute the court ruled that local municipalities may erect creches when they constitute but one part of a larger Christmas display that includes secular figures of the season. The court also underscored the fact that in the Pawtucket dispute the display was set up in a private—rather than a public—park.

Because the high court decided last year's Pawtucket case on such narrow legal grounds by a 5-4 vote, some court observers had expected a majority of justices in the Scarsdale dispute to go along with the village's refusal to allow the creche.

By agreeing instead with the citizens group, the court apparently has decided that Christmas nativity scenes are permissible in most—if not all—situations.

my Gardener's Hand, blooming and fruitful for HIM. Then in physical death I will exchange an unneeded shell for a body changed beyond any beauty of a flower or any expectation held in my life as a seed.

—Lynda Philley Tharp
Greenville

Faces And Places

by anne washburn mcwilliams

Palm Sunday

My Sunday morning place for Palm Sunday was in the Siloam Baptist Church at Marion, Alabama. I was a member there from 1946 until 1950, while I was a student at Judson College and when the late J. N. Triplett was pastor there. Later he was associate pastor of First Church, Jackson. Always I have marvelled at the richness of Siloam's history.

Siloam was constituted in 1822, two and half years after Alabama was admitted into the Union. Its first pastor, Charles Crow, became the first president of the Alabama Baptist Convention when it was organized in 1823. And the only woman delegate present for the organization of the Alabama Baptist Convention at Salem Church, Greensboro, was Mrs. Nancy Lea, member at Siloam.

Another pastor of Siloam, Peter Crawford, performed the marriage ceremony of General Sam Houston and Margaret M. Lea on May 9, 1840.

In Siloam Church were organized the Home Mission Board, Judson College, Howard College, and the Alabama Baptist, the latter in 1840. The Home Mission Board (or Domestic Mission Board as it was called then) was established in Augusta, Ga. in 1845 when the Southern Baptist Convention was organized, but its first meeting was held in the Siloam Church, "the strongest Baptist church west of Augusta, Ga.," the following year. Its location remained in Marion until

1882. I have seen in the church the table where the Board sat for its first meeting.

Howard College moved to Birmingham and changed its name to Samford. The Alabama Baptist is now published in Birmingham. Judson remains in Marion, and will celebrate its 150th anniversary soon. (It opened in 1839.) I was there Saturday for alumnae meeting and class reunion. Dogwoods, azaleas, and cherry blossoms liberally sprinkled the campus with spring glory. (And by the way, the Ann Hasseltine Society of Judson, organized in 1841 or 1842, is the oldest missionary society for college girls in America.)

When W. B. Crumpton preached the Centennial Address at Siloam in 1922, he said, "The very name was prophetic. Siloam is the pool in Jerusalem where the Son of God sent the blind man, who 'washed and came seeing.' From its (Siloam Church's) pulpit has sounded forth through all the century, the life giving and the light giving gospel. . . ."

Last Sunday, the pastor, David W. Renaker, preached a sermon about Jesus' triumphant entry into Jerusalem a few days before his crucifixion.

He read Matthew 21:1-11, the description of Jesus' sending two disciples, from the Mount of Olives to a nearby village to bring him an ass and the colt tied with her. He told of Jesus' riding upon the ass while the

multitude shouted, "Hosanna in the highest!" and "Blessed is he that cometh in the name of the Lord!" They spread their clothing, and green branches, in his path. Then, inside the city wall, "all the city was moved" and said, "Who is this?"

The multitude answered "This is Jesus, the prophet of Nazareth of Galilee."

The pastor's sermon title was "Who is this?" He enumerated the many roles that Jesus fills. To the children in the early part of the service he showed a piece of bread and explained that Jesus is the Bread of Life.

And he told the congregation, "He is the master because he knows all things. . . . He is the master because he controls all things. . . . In him, we see Isaiah 53 fulfilled. In humility, he took on the role of a servant. . . . In humiliation, he suffered death on the cross. . . ."

"His name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace' (Isa. 9:6). He is Savior. One day he will be judge. He is King of Kings and Lord of Lords."

Bill Roberts, minister of music and a former missionary to Japan, directed the choir in the call to worship, "The Palms," and the congregation in the triumphant hymn, "Blessed be the Name." Mrs. N. H. McCrummen, wife of the Judson president and church organist, played the "Palm Sunday Processional" by Handel.

Horse industry experts assess economic status

PHILADELPHIA (BP)—"Ninety percent of all thoroughbred racing operators are losing propositions," a thoroughbred breeding expert told participants at the 1985 Horse Seminar held in Philadelphia.

People who enter the racing business "go into it for the fun and excitement," said Kerry Fitzpatrick, president of International Thoroughbred Breeders, Inc., one of the world's largest and most diversified thoroughbred operators.

"You're not going to make any money racing horses unless you can catch lightning in a bottle," Fitzpatrick said. "You'll lose money, and in the process get some tax advantages and deferrals."

Even commercial breeders, who made money in the past, have fallen on hard times, he noted. Today, he said, thoroughbred breeders, "have far better than a 50 percent chance of losing money."

Pointing out publicity has focused primarily on the few yearlings which have sold for more than \$1 million, Fitzpatrick said a more realistic picture of the breeding industry is reflected by the median sales price for thoroughbred yearlings which has plunged by about 50 percent in just two years.

Fitzpatrick's assessment of the racing industry differed from much of the testimony given by industry spokesmen at hearings held during the past year by legislatures in several states. Pari-mutuel legislation is currently under consideration in Tennessee and Texas. An attempt to legalize pari-mutuel gambling was killed in this year's session of the Mississippi Legislature.

One session in the day-long seminar advised participants on how to convince the Internal Revenue Service money spent on horse breeding and

racing is actually business and not just a hobby. Currently, tax advantages are available to the horse operator who convinces the IRS he is operating a business.

One test which the IRS employs is the "Seven Year Presumption Rule." If a horse operation shows a profit twice in seven years, it is presumed to be a business. For all activities other than horse racing and breeding, however, the period is five years.

Stan Bergstein, executive vice-president of the Harness Tracks of America, challenged racing industry leaders to work together to lobby state legislatures for additional tax relief, citing results in New Jersey and Maryland.

Bergstein noted many tracks need to be renovated in order to attract customers but lack the funds through normal operation to carry out such projects. "Tax relief," he emphasized, "is the key to track renovation."

Moslems denied prayer room

SEATTLE, Wash. (EP) — Moslem students who had sought a place for prayer at Seattle Pacific University won't be given a room for prayer, according to a recent announcement by the private evangelical Christian school. While that decision was being made the issue sparked debate at the school, which is operated by the Free Methodist Church of North America.

Student body President Dave McIntyre explained "The student body, in a large part, would say that we are an evangelical Christian university, and we came here with certain expectations. We expect the worship of other gods not to occur in public places on campus."

About 12 Moslems attend SPU.

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

Vulnerable at strongest point

Editor:

We are most vulnerable at our strongest point! We call ourselves "the people of the Book," but we are being ensnared by Satan in the trap of bibliolatry, "the worship of the Book." We are allowing our denomination to be destroyed by people with ego problems who wave the flag of "scriptural inerrancy" in an effort to take control of our seminaries and other agencies and impose their creed upon the employees of our institutions.

They are well on their way to accomplishing this by packing the boards of convention agencies. They say publicly that they hope to win their victory at the Dallas convention, and we are letting them get by with it. Do we fear they will label us as "liberals"?

The accusers say the issue is "biblical inerrancy," not "biblical interpretation." The whole issue would

die a natural death if we honestly examined scriptural inerrancy; or at least they would have to find another vehicle for their divisive drive. The Bible is undeniably our only reliable primary written source of God's self-revelation and man's response, but we have not one of its original manuscripts. Inerrancy is as untenable as it is unnecessary.

With our dependence on the Bible, we have difficulty remembering that believers had borne an effective witness of Christ's saving Gospel to "the whole inhabited earth" by the end of the First Century, and they did it without a Bible as we know it. They were obedient to the Lordship of Jesus; we are trading the Lordship of Jesus for the Lordship of his Book.

Unless we wake up and escape Satan's trap now, the Body of Christ will be crucified on a cross of bibliolatry in Dallas; and our Bold Mission Thrust will become merely a weak, backhanded gesture.

Zeb L. Brister, Chaplain
Mississippi State Penitentiary
Parchman

150 years for Bethlehem

Editor:

Bethlehem Baptist Church in Chocataw, Miss., will be celebrating its 150th

year on the fourth Sunday in August of this year. Anyone who has pictures of former pastors, will you please get in touch with us, or anyone wishing to obtain a copy of the church history, let us know soon.

All former members and pastors and all who have interest in the church are invited to come spend the day and enjoy the fellowship of meeting with old friends.

Mrs. Hilbert Stacy
Route 1, Box 89
Ackerman, Miss. 39735

FMB approves Smith appointment

D. P. Smith, consultant, Mississippi Woman's Missionary Union, has been approved by the Foreign Mission Board for missionary service. She will be appointed April 16, in Nashville, Tenn. Her assignment is with Francophone Baptist Publications as artist/illustrator, in Abidjan, Ivory Coast, West Africa, beginning in January, 1987. She will be in language school in Tours, France, during 1986, and in orientation this fall at Rockville, Va.

Devotional

Rejoice in the Lord

By Donnie L. Stewart
Philippians 4:4

Paul's letter to the Philippians has been called the epistle of joy. In our text he tells his readers to "Rejoice in the Lord always; and again I say, rejoice."

Man's outward circumstances or material possessions has nothing to do with this joy, except sometimes in a negative way. This kind of joy depends on persons, not things.

If we are with the right person, nothing else really matters and if we aren't, then there is nothing that can make up for that absence. Young lovers generally are happy no matter where they are, as long as they are together.

Paul was in prison awaiting almost certain death. His readers were facing dark days and many dangers. Ahead, persecution seemed inevitable. In spite of this, however, he still says "rejoice."

How our world needs a religion of joy! It is difficult to be optimistic in our day. The world situation, personal failures, disappointment in others all contribute to an unhappy frame of mind.

It is quite obvious that most people seek for joy in all the wrong places. It is sought in economic security, social position, popularity, or pleasures of the world. Most of these or all of them combined leave us far short of the joy Paul is talking about.

Paul found his joy in his personal relationship with God through Jesus Christ. Our Lord himself said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

If we concentrate on the Lord, we will find that joy will be the result. As we rejoice in him, we will find that we are bearing a real witness to those who do not know our Lord.

Stewart is pastor, First, Holly Springs.



Stewart

Gulfshore conferences

"Yet will I serve him"— theme for senior adults

"Yet Will I Serve Him" is the theme chosen for four senior adult conferences to be held this summer at Gulfshore Assembly.

Two five-day conferences will be held, May 13-17 and Aug. 20-24. Two three-day conferences will be held, May 20-22 and May 23-25.

Guest speakers for May 13-17 will include Bob Norman, pastor, Northside Baptist Church, Dallas, Tex., preacher; Macklyn Hubbell, professor at New Orleans Seminary, Bible preacher; Bill Davis, minister of music and education at First, Aberdeen, music director.

Conference personnel for May 20-22 and May 23-25 will include Raymon Leake, pastor, First, Picayune, preacher; J. A. Reynolds, professor of

religion and Bible, Mary-Hardin Baylor, Texas, Bible preacher; Beth and R. L. Sigrest, Yazoo City, music evangelists, in charge of music.

For Aug. 20-24, Gordon Sansing of Meridian will be the preacher. James Fancher, pastor, First, Coffeeville, will be the Bible preacher. Bill and Martha Bacon, First, Clinton, will direct the music.

Cost for the five-day conferences is \$106 per person, and cost for the three-day conferences is \$58 per person.

These conferences are sponsored by the Church Training Department, Mississippi Baptist Convention Board, Mose Dangerfield, director.

For reservations, write to Frank Simmons, Gulfshore Baptist Assembly, Pass Christian, Miss 39571.



Beth and R. L. Sigrest of Yazoo City will direct the music for senior adult conferences at Gulfshore May 20-22 and May 23-25.

Gulfshore singles meet set for May

Singles Weekend at Gulfshore is May 17 to 19 at Gulfshore Assembly at Pass Christian.

The weekend is open to all singles and is "an effort to address spiritual, emotional, and relational needs of the Christian Single," according to Paul Jones, executive director-treasurer of the Mississippi Baptist Christian Action Commission, which is sponsoring the weekend.

The subjects to be addressed will be topics of general interest to all singles, Jones noted. He said, "The seminars will relate to specific issues that concern formerly married and never married singles." There will be seminars for singles ministers and for lay leaders of singles ministry and programs in churches and association, Jones indicated.

Speakers will be Mrs. Len Sehested, a widow and former missionary to India, and Ken Brumley, minister to singles at Green Acres Church, Tyler, Texas.

Faye Burgess, a blind musician and recording personality, will also be on the program.

Information may be obtained by writing the Christian Action Commission, Box 530, Jackson, Miss. 39205 or by calling 968-3800.

Homecomings

Crosby Church, Crosby: homecoming, April 7; 11 a.m.; Arnold Lee Chavers, pastor, Crosby Church, featured speaker; Fred A. Humes, music director; covered dish dinner to follow service.

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Paraguay church opens in cotton warehouse

Dennis and Jean McEntire, missionaries to Paraguay, report that Baptists in Coronel Oviedo, where they live, have moved into a new church building, which was formerly a cotton warehouse.

This building was bought with a loan from the Paraguay Baptist Loan Board. Although it still needs remodeling, they say, "you'd be surprised to see how nice it looks now. We want to complete the wall around the property to provide a safe playground for the day care children, and to add new windows and door to replace the cumbersome metal ones."

The McEntires (Dennis and Jean and their children, Anji, David, and

Jeremy) are a family of musicians. They made a concert tour the week before Christmas, along with three journey-girls and two other MKs. They presented six concerts, one in a city plaza and three in church yards. The concerts were a combination of bell choir, organ, voices, violin, and trumpet, accompanied by a filmstrip presentation of the Nativity. In all of these concerts, testimonies or sermons were included. In several of them, invitations were given and some decisions were registered to accept Jesus as Lord.

"The strength of predestination was in Paul's soul." — J. B. Gambrell

Staff Changes

Second Church, Kosciusko, has called James D. Dodds as pastor. He will preach his first sermon there on Easter, April 7. Dodds, a native of Leake County, has served as pastor in Leake Association and is currently pastor of Clear Creek Church, Shubuta, Clarke Association. He and his wife, Kathy, have one daughter.

Robert "Bob" Williams has accepted the call as pastor at Cambridge Church, Gautier. He is a graduate of Troy State University, Troy, Ala., and received the master of divinity and doctor of ministry degrees from New Orleans Seminary. He goes from the Improve Church, Marion County, where he served for six years.



Williams Church, Marion County, where he served for six years.

Jerry Oswalt, pastor of Laurel's Second Avenue Church for the last five years, has resigned to become Director of Missions for the Baldwin Baptist Association, Silverhill, Ala.

Terry Miller has resigned as pastor of Palmetto Church, Lee County.

Robert H. Rogers has been called as interim pastor of First Church, Plantersville. He is a rural mail carrier at Plantersville and previously served as bi-vocational pastor of Richmond Church, Tupelo.

Karen Collier has been called as minister of activities by First Church, Plantersville. She served in this capacity last summer and will serve through this summer. She is a student at Mississippi State University, majoring in music.

Joe Clark has accepted the position as minister of music and youth at Bellevue Church, Hattiesburg, where he has served as interim since August, 1984. He has served the following churches: Temple, Petal; First, Brooklyn; Janice, New Augusta; and Sunrise, Hattiesburg.

'Heart' recipient is Southern Baptist

LOUISVILLE, Ky. (BP)—Murray P. Haydon, the world's third recipient of a permanent artificial heart, has ties to two Southern Baptist congregations. Haydon and his wife, Juanita, attended Beechwood Baptist Church, where prayers were offered in Sunday school and the morning service.

Parishioners at nearby Clifton Baptist Church also were praying for Haydon. His daughter, Anita, was active there for a number of years before accepting mission work in California.

Clifton Church's pastor, Robert O. Williams, told the congregation the Jarvik-7 artificial heart is an ecumenical device. Williams quoted heart implant doctor William C. DeVries as saying he has implanted the device in a Mormon (Barney Clark) and a Catholic (William Schroeder) and now he was happy to implant one in a Baptist.

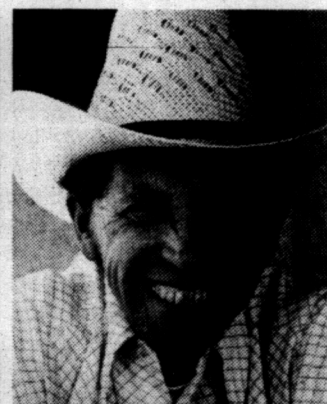
Richland plans service at Easter sunrise

The Richland Easter Sunrise Service will be held at 6:30 a.m., April 7 at the Richland Attendance Center football field (gymnasium if it rains). This event is sponsored by the Exchange Club of Richland, the Richland Flower and Garden Club, and Richland Senior Pals in cooperation with the local churches.

Rudolph Hollingsworth, pastor of Richland United Methodist Church, will bring the Easter message. Simeon Nix will lead the choir and congregational singing. Ed McDaniel, pastor, First, Richland, A. C. Cooper Jr., and Mayor Lester Spell will also have a part on the program.

The public is invited. Refreshments will be served.

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Attempt to fire prof fails at Southwestern

By Tony Druin

FORT WORTH, Texas (BP)—Amid charges of political implications and allegations a "profane" man was being returned to the classroom, Southwestern Baptist Theological Seminary trustees March 20 rejected a recommendation from the administration and their own academic affairs committee to fire a professor.

The vote by secret ballot was 19-12 to fire Farrar Patterson, associate professor of communication and preaching since 1969, but it fell two votes short of the two-thirds majority required by the seminary bylaws.

It was believed to be the first time a motion to fire a professor has been brought to the Southwestern trustees since the institution was founded in 1908, although President Russell H. Dilday Jr. said some have resigned before their cases could come to the board.

The Southern Baptist Convention political controversy was prominent in the debate on the recommendation to fire Patterson with several trustees charging Dilday's involvement in the controversy prompted the recommendation. Dilday, in turn, contended at least some of the 12 against the proposal were politically motivated. Farrar Patterson is not related to Paige Patterson, president of Criswell Center for Biblical Studies, who has been a leader of one faction in the SBC controversy.

The balloting followed several hours of hearings by the academic affairs committee, which voted 8-1 for Patterson's dismissal, and discussion by the full board on the recommendation that Patterson, who recently was suspended from his teaching duties, be dismissed.

Dilday and the academic affairs committee, chaired by Drew Gunnells, pastor of Spring Hill Baptist Church, Mobile, Ala., brought a six-point charge against Patterson, questioning:

- 1) Lifestyle and behavior, including profanity and vulgar language, including cursing the dean of theology, critical and negative confrontations;
- 2) Poor example of churchmanship, including no record of active churchmanship, and marginal stewardship;
- 3) Poor quality of work, including poor student evaluations and appraisals over the years and no "scholarly approach;"
- 4) Insubordination, including interference in Dilday's accession to the presidency and interference in the hiring of others in the administration;
- 5) Intentional distortion of the truth, including reports of classes taken at North Texas State University in 1976, and a report given to an Arkansas pastor about the faculty meeting in November 1984 in which Dilday's right to speak out on the SBC controversy was affirmed by the faculty;
- 6) Lack of response to significant warnings and attempts to redeem.

Dilday said he had attempted to discuss the charges with Patterson,

who had refused and had told Dilday in a telephone conversation that the president was going "to die" if he pursued the matter. Patterson's wife, Edwina, spoke from the gallery that Dilday's statement was not true, that she had overheard the conversation.

Dilday explained salary increases had been denied to Patterson four times in the last few years because of what was considered an inadequate performance and that he twice had been given leaves without pay—once by former SWBTS President Robert E. Naylor—to get his affairs in order.

Dilday acknowledged the incident following the November faculty meeting, in which Patterson gave what Dilday called an erroneous report of the meeting of W. O. Vaught, pastor emeritus of Immanuel Baptist Church in Little Rock, was the "culminating" incident.

Patterson, who did not attend the faculty meeting, reportedly called Vaught and reported the faculty was divided on support of the president's right to speak out. However the disagreement in the faculty actually was on how the action in support of the president was to be described, sources said.

Patterson's report to Vaught was reported to Dilday by a Florida pastor, Dilday said. Patterson was summoned to Dilday's office on Jan. 14. Dilday said he had requested the discussion be confidential, according to the faculty manual procedures, but said Patterson had reported it to others. Patterson subsequently was suspended from his teaching duties and the recommendation made for his dismissal.

Had it not been for the incident involving the report to Vaught, Dilday said the matter likely would not have come up. He added it was the final straw in a longterm matter which should have been dealt with previously. He said had he been president at the time Patterson received tenure (it was granted while Robert E. Naylor was president) he would not have voted to approve it.

The political overtones were repeated in comments favoring and opposing the recommendation to fire Patterson.

Ralph Pulley, attorney and member of First Church, Dallas, and who made the motion in the October 1984 meeting to curtail Dilday's comments on SBC politics, was the most vocal, at one point saying emphatically he would be heard even though a call to cut off discussion had been made.

Pulley questioned if Patterson had been given due process in the matter and moved early in the proceeding to open the matter for discussion to hear from some of Patterson's students and others, including retired professor Cal Guy.

Board Chairman Davis Cooper, pastor of University Hills Baptist Church, Denver, restricted participation in the discussion to trustees and administration. Pulley's motion to open it up failed.

It was noted most of the trustees

had heard the full discussion of the charges, including testimony by Patterson, at the meeting of the academic affairs committee the evening before. The meeting had gone on until 12:45 a.m.

Pulley and others questioned the procedure followed in bringing the recommendation and the Dallas attorney noted many of the complaints were not of a recent nature and that the most recent student evaluation, which followed Patterson's first semester of teaching following sabbatical in 1982-83, had been good.

Dean of Theology William Tolar, while acknowledging the general student evaluation of Patterson had been good, said Patterson's performance was rated by the students at 50 percent of that of other faculty members, and that he had discussed with Patterson the charges that he often came to class "totally unprepared" and had used "abusive, vulgar language."

Other questions were raised by John McKay, music evangelist and member of Glenview Baptist Church, Hurst, Texas, who compared the treatment of Patterson to the "inquisition" of Jesus; Bill Grubbs, member of First Baptist Church, Dallas, who voiced concern over the system of review, the lack of what he saw as "formal documentation" of the charge and the incident with Vaught; Jim Bolton, also a member of First Church, Dallas, who said he had called Vaught, who he said was his former pastor and had a letter from him about the incident;

James T. Draper Jr., pastor of First Baptist Church, Euless, Texas, who said he had talked to Patterson's pastor and was told he had not intended for his report on Patterson's churchmanship to be used to fire him; Hugo Lindquist, pastor of Bethel Baptist Church, Oklahoma City, who cited "the political overtones" of the matter and told of positive reports from Patterson's former students;

Kenneth Lilly, member of First Baptist Church, Fort Smith, Ark., who questioned when Patterson's salary had been withheld, when he had been granted tenure, and what "redemptive acts" had been initiated since the inquiry by Dilday;

Billy Tolbert, pastor of El Toro Baptist Church, El Toro, Calif., who said he had prayed about the matter and had talked with a student who attributed his ability to share the gospel with having been in Patterson's class. Tolbert said in light of that he could not support the recommendation to fire Patterson.

Others spoke in favor of the recommendation, including the committee chairman, Gunnells, who answered Draper's remarks about churchmanship, saying the other charges alone would justify Patterson's dismissal.

Stanley Hand, member of First Baptist Church, Orlando, Fla., favored the recommendation, saying while the action was "unfortunate," a "professor is not doing his job, so President Dilday is doing his." He noted the committee was recommending Patterson

Thursday, April 4, 1985

BAPTIST RECORD PAGE 11

Van will take annuitants to conference at Ridgecrest

A van from Mississippi will be traveling to the SBC Annuitants' Conference at Ridgecrest Baptist Conference Center in May, according to Bill Sellers, annuity representatives for the Mississippi Baptist Convention Board.

The van is scheduled to leave the Baptist Building in Jackson at 515 Mississippi Street Sunday morning, May 5, spending one night each way enroute, and return to Jackson Saturday, May 11.

be given a year's salary and fringe benefits. A person dismissed in secular business would be lucky to get two weeks' salary, he said.

Milton Cunningham, pastor of Westbury Baptist Church, Houston, cited the political nature of the discussion, and charged it had shifted from dealing with Patterson to "dealing with our president (Dilday)." He added, "It is no secret where this comes from. It comes out of one church," an apparent reference to First Church, Dallas, where Pulley, Grubbs and Bolton are members; which houses the Criswell Center for Biblical Studies headed by Paige Patterson, and whose pastor, W. A. Criswell, has criticized the outspokenness of seminary presidents in the SBC controversy. Cunningham said the seminary trustee meeting had a "hidden agenda."

The Houston pastor moved to close the discussion, prompting Pulley to insist he was "going to have time to respond," regardless of the action.

Others speaking for the recommendation included Stephen Hyde, pastor of First Baptist Church, Silver Spring, Md., who said he had been convinced by Patterson's testimony at the academic affairs committee hearing, which he said seemed to him to contain "half truths, innuendoes and real contempt for the administration."

The vote by secret ballot asked the trustees to vote "Yes" or "No" to the recommendation for dismissal. Twenty-one votes would have been required of the 31 present to sustain the recommendation. Cooper at first cast a ballot and then withdrew it when he was told he could vote only in case of a tie. Currently, there were 34 trustees. One recently has moved and is no longer eligible to serve and another was ill and unable to attend the meeting.

McKay opposed the secret ballot and also asked they be signed in case of legal action.

Later, rather than risk another split vote, the trustees by consensus asked the academic affairs committee to review the whole evaluation procedure and Patterson's future performance.

Dilday said Patterson would be returned to the classroom but the seminary would maintain the "highest expectations of Christian behavior, quality churchmanship, quality academic and scholarship work, a quality spirit of relationships and cooperation—the kind that now exists, the harmony and unity the faculty now has."

While acknowledging some doubtlessly had come to their decision to oppose the dismissal recommendation out of sincere conviction, Dilday blamed political considerations for

The Ridgecrest conference will feature James Coggin, pastor emeritus of Travis Avenue Church, Fort Worth, and Baptist author Stewart Arnold.

Transportation is furnished by the Church Minister Relations and Annuity Department, MBCB.

Those Southern Baptist annuitants interested in going should contact Sellers at 968-3800 before the end of March.

others.

He said he could not believe the vote not to sustain the committee recommendation was an endorsement of Patterson's record, and added, "I don't think anyone of you would want to be ... responsible for answering to Southern Baptists why you would endorse someone in this kind of key position in this seminary to the detriment of all the other faculty who stand so firm in their position."

Though he said he would not suggest there had been any coordinated effort by the 12 who voted against the recommendation, "I think behind your votes and decisions made here are the other complications of the political involvement of our convention, my own position in it, and in spite of several denials to the contrary, that is my only way of understanding or rationalizing how any one of the 12 could possibly have voted (the way you did)."

Pulley noted he had sent a memo to all the trustees following last October's meeting regarding Dilday's political involvement. He asked them to review that memo and encouraged them to write to Dilday.

Dilday said following the meeting he would review his political involvement.

The president told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, that in spite of the vote he did not consider it an indication of lack of confidence in his presidency and that he had given absolutely no consideration to resigning.

Dilday said March 22 he and Vice-President John Newport and Tolar had met the previous day with Patterson about a "re-engagement plan" to return him to the classroom. They set down responses and conditions, Dilday said, under which the professor will return to his duties.

The vote of the trustees was not to fire Patterson, Dilday said, but it is the duty of the administration to follow through on his return to teaching.

After the vote rejecting his dismissal, Patterson told the Standard he was pleased with the action. He declined to say whether he plans legal action. Late Friday, after the meeting with Dilday, Newport and Tolar, Patterson issued a brief statement: "I deeply regret all this came up. Now I want to get back to work and do the best job I can with the students. I am grateful for those who supported me."

(Druin, associate editor of the Baptist Standard, newsjournal of the Baptist General Convention of Texas, provided news coverage of the trustees meeting at the request of Baptist Press.)



Sulphur Springs dedicates fellowship hall

Sulphur Springs Church (Newton Association) dedicated a new fellowship hall on March 17. The 32' x 60' building includes large bathrooms, adapted for the handicapped; storage; and a large kitchen and fellowship area, capable of seating 100 people.

A special outside service was led by the pastor, Randall Creel, and concluded with the dedicatory prayer being offered by Talmadge Anthony, Building Committee chairman.



Building Committee members, Sulphur Springs Church (Newton): front row, l to r: Johnny Vance, Huston Leach, Billy Wall, back row, l to r: Tommy Anthony, George McDill, Randall Creel (pastor), Mac Edwards, Talmadge Anthony, and Rodney Andrews.

Revival Dates

Calvary, Corinth: April 7-11; 10:45 a.m. and 7 p.m. Sun.; 7 p.m. Mon.-Thurs.; Benny Jackson, full-time evangelist from Memphis, preaching; Jack Nazary, pastor.

Murphy Creek (Winston): April 7-10; Sun. at regular times; Mon.-Wed. at 7 p.m.; Kenny Hunt, pastor of Dry Creek Church, Winston County, guest speaker; John Burke, director at First, Louisville, leading the music; Arnold Davis, pastor.

Corinth (Jasper): April 7-12; at 7:30 each night; N. F. Greer, Stewardship Department, Alabama Baptist Convention, Montgomery, Ala., evangelist; Edd Holloman, pastor.

East Philadelphia, Philadelphia: April 7-12; Mike Smithey, pastor, West Marks, Marks, evangelist; Steve Turner, music director, East Philadelphia, singer; Sunday — 11:00 a.m. cantata "The Crimson Bridge"; Sunday, 7 p.m. Monday-Friday, 11:30 and 7:00; Truman D. Scarborough, pastor.

Tate Street, Corinth: April 8-12; 7 nightly; Wayne Marshall, pastor, First Church, Guntown; preaching; John McDonough, interim minister of music, Tate Street Church, leading singing; Mike Buczynski, pastor.

Holly (Alcorn): April 14-19; Gary Watkins, pastor of First Church, Colliersville, Tenn., preaching; Jack Price, pastor.

Linwood Church, Union: April 14-19, 7:00 p.m. nightly; Truman Scarborough, evangelist; Dennis McCoy, minister of music; Johnny Collins, pastor.

First, Water Valley: April 7-10; Anis Shorosh, Mobile, Ala., evangelist; Jim Raymick, Ponca City, Okla., music evangelist; noon-day 4-S services — soup, sandwich, song, sermon; services nightly 7:00 p.m.; Guy Reedy, pastor.

Big Ridge, Biloxi: April 7-12; services 7:15 nightly; Bobby Perry, Director of Missions, Gulf Coast Association, evangelist; Dennis Dollar, music evangelist. Robert M. Carlisle, pastor.

Rocky Point, Carthage: April 14-19; Grady Crowell, director of missions, Clarke Association, evangelist; Bill Wilkinson, Henderson, N.C., music evangelist; Sunday services, 11 a.m. and 7 p.m.; weekday services, 10:45 a.m. and 7 p.m.; David Wilkinson, pastor.

Bellevue, Hattiesburg (Lamar): April 10-14; Bill Nobles, pastor, Sanford First, guest evangelist; Joe Clark, minister of music and youth, in charge of music; services nightly at 7; Sunday, April 14, dinner on the ground following morning service. Doug Benedict, interim pastor.

First, Gautier: April 7-10; Sunday morning service, 10:30; services nightly, 7 p.m.; Wed. night service will be geared to youth; Larry Taylor, San Antonio, a former drug addict, evangelist; Chris Jenkins, music director; Billy Williams, pastor.

Zion Church, (Copiah): March 10-17; Kenny Peavey, pastor of Edna Church, Columbia, evangelist; 10 professions of faith; "the auditorium was packed"; J. Frank Smith, pastor.

Revival Results



Back from Onion Blade

John F. Sumner Jr., Jones County Junior College Baptist Student Union director, his wife, and 11 students went to Pippa Passes, Ky. to work with Alice Lloyd College and Caney Baptist Church during the spring holidays, March 9-15. Those who went were (l to r) Carol Touchstone, Laurel; Karen Parker, Soso; Mrs. John Sumner Jr., Moselle; LeAnne MacInnis, Pascagoula; Candy Walters, Laurel; Jerry Morris, Laurel; Dwayne Higgason, Petal; Kenneth Carroll, Laurel; Frank Porter, Ellisville; and John F. Sumner Jr. There were four won to Christ and six rededications by college students. The group painted the walls in a Head Start Center, led a revival in Caney Creek Church, and transported students from Hollybush, Onion Blade, and Hempatch Hollows.

Names in the News

Tim Tolleson of Rocky Point Church, Carthage, preached at Williamsville Church, Sunday, March 17. He is the son of Mr. and Mrs. Ed Tolleson, and is a student at Mississippi College.

Progress Church, McComb, ordained three deacons on Sunday, March 24. Ordained were **Roy Allen Simmons, Jr.**, **Don Simmons**, and **James Brumfield**. Billy Ray Simmons, pastor, was in charge of the service. The father of Roy Allen Simmons, Jr., was the first treasurer at Progress serving from 1928 to 1955. Don Simmons' father, N. Clifton Simmons, was the church's second clerk serving from 1931 to 1945. Mr. and Mrs. George Howard Alford, a great uncle and aunt of the wife of James Brumfield gave the property in 1928 for the church.

R. H. Whatley of Vicksburg died March 17. He was an active member of Bowmar Avenue Baptist Church, Vicksburg, where he had been deacon emeritus for 29 years. Memorial services held at the church were led by the pastor, Fred E. Robertson, assisted by Harold Jordan.

J. Wesley Miller, 82, an attorney of Rolling Fork, died on Jan. 26, at University Hospital, Jackson, after a heart attack. Funeral services were conducted from Deer Creek Baptist Church, Rolling Fork, where he was a charter member. He was an active deacon and Sunday School teacher for over 50 years. He was a former member of the Mississippi Baptist Convention Board and its Executive Committee.

NASHVILLE — Two editors and a curriculum section supervisor have been named to supervisor positions in the youth-adult group of the Baptist Sunday School Board's Sunday school department. **Ross West** has become supervisor of the adult Convention Uniform/Bible Book curriculum section; **Michael Fink Jr.** is now supervisor of the adult Life and Work/VBS curriculum section and **Louis Hanks** has been named supervisor of the youth curriculum section. West replaces Earl Waldrup who retired in February after 36 years with the Sunday School Board. Fink replaces Ernest Holloway who retired in December. Hank replaces Fink as supervisor of the youth curriculum section. He is a graduate of Blue Mountain College, Blue Mountain, Miss., and New Orleans Seminary.

Life is a flower of which love is the honey. — Victor Hugo

First, Pascagoula, to present "Seven Last Words"

On Good Friday, April 5, at 7 p.m., the Chancel Choir of First Church, Pascagoula will present a live dramatization of Dubois' "Seven Last Words of Christ." The role of Jesus will be sung by Dale Higginbotham of Natchitoches, La.

Higginbotham has done this role many times in Texas, Louisiana, and Arkansas. He is a native of Pascagoula and the son of Mr. and Mrs. P. J. Higginbotham.

The role of the thief will be portrayed by John Burke of Louisville. Dewey Lane of Pascagoula will be the tenor soloist and Jenny Kay Odom, soprano.

The public is invited. For group reservations, call First Baptist Church, Pascagoula, 762-2343, Gary Anglin, minister of music, or Dennis Johnsey, pastor.

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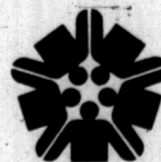
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For a confidential consultation on the Adolescent Program, call Mississippi Baptist Chemical Dependency Center, 968-1102.



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Central Hills preparation begins; summer staffers being recruited

Preparations are under way for the seventh summer of Royal Ambassador camp at Central Hills Baptist Retreat at Kosciusko. Resident camp weeks are planned for boys in grades 4-12 (1984-85). Lad-Dad Weekend Camps are planned for boys in grades 1-3 (1984-85) and their Dads.

Resident camps

May 27-31 Staff Orientation
June 3-7
June 10-14
June 17-21
June 24-28
July 1-5
July 8-12
July 15-19
July 22-26
July 29-August 2
August 5-9

Lad-Dad weekend camps

June 21-22*
July 12-13
July 26-27

A guest missionary will lead the missions activity each week of resident camp. Staffers will lead the campers in Bible Study each day. The campers will participate in swimming, canoeing, hand crafts, riflery, archery, horseback riding, and small

group games. The campfire service on Thursday evenings will highlight each week.

"Lads and Dads will participate in most of the activities at camp. Dads will delight in making their sons about the happiest they can be. Many Dads will discover just how important a son is," states Dan West, manager, Central Hills.

"Staffers are being recruited for RA camp from the finest, outstanding Christian young men in our Mississippi Baptist churches," he added. "College students and a few high school seniors come from all across Mississippi. Many have been on the camp staff for several years. Others will be new staffers. These young men will serve as administrative assistants, counselors, activity instructors, and maintenance men in several areas. They need the prayers of every Mississippi Baptist. They need the personal support of their families and their churches."

Registration forms and information brochures are available from the Brotherhood Department, Mississippi Baptist Convention Board; Box 530, Jackson, MS 39205-0530. Registration requests are being received now at the above address (after April 1).

The camp fee for resident camps: \$55.00 per camper; \$15.00 registration fee is due with the reservation re-

quest. The balance of \$40.00 is due two weeks prior to the camp date.

The camp fee for Lad-Dad Week-ends: \$15.00 per person; \$5.00 registration fee is due with the reservation request. The balance of \$10.00 is due two weeks prior to the camp date.

Send all fees to the Brotherhood Department. Each camper will need spending money for snacks, craft projects and souvenirs. Caps, shirts, pens, pencils, 16 ounce cups, Band-Aid holders, and key rings will be available.

Caps imprinted with the Royal Ambassador Emblem and the name "Central Hills" are available now from Dan West at Central Hills, Box 237, Kosciusko, MS 39090.

West suggests, "Discover boys who perhaps would not choose to attend RA camp on their own. Help make it possible for them to enjoy missions education experience in the world of God's beautiful nature."

High school juniors and seniors (1985-86) may register for a resident camp week and participate in a Staffer Training Program. Each one selected will be assigned to work with a staffer for the week. This training will help prepare for future staff positions. Contact Dan West, Manager/Director; Central Hills Baptist Retreat; P. O. Box 237; Kosciusko, MS 39090-0237.

capsules

Summer reservations still being accepted

NASHVILLE — Reservations for 1985 summer conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers are still being accepted. Space is still available in all leadership conferences except the third and fourth Sunday school weeks at Ridgecrest. All Centrifuge youth camps in all locations are full.

Reservation requests should be sent to either Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N.C. 28770, or Glorieta Baptist Conference Center, Box 8, Glorieta, N.M. 87535-0008. Requests must be accompanied by a deposit of \$45 per person with a maximum of \$90 per family.

Youth lab set at Southwestern

FORT WORTH, Texas—Church growth workers facing hindrances in their ministry will receive help to break through those barriers during a Youth Ministry Lab at Southwestern Seminary here April 12-14.

For more information or registration, write Youth Ministry Lab, Southwestern Seminary, Box 22328, Fort Worth, Tex. 76122 or call (817) 923-1921.

Idaho seizes six

PAYETTE, Idaho (EP) — The State of Idaho has taken six children away from their parents and placed them in foster homes in a dispute involving a couple's religious opposition to public school education.

Sam and Marquita Shippy are members of "Followers of Christ," a small conservative Christian sect, and parents of 16 children. The six of their children that are of school age were taken from their home after they refused to agree to the state's order that they send their children to public schools.

The Shippys will get their children back when they agree to send them to public school, or when the legislature changes the compulsory education laws in Idaho, or at the end of the school year. Until then, they'll just be "trusting God."

Carters get award

ATLANTA (BP) — Former President Jimmy Carter and First Lady Rosalynn Carter received the first Award of Distinction for communication of religious values from the Religious Public Relations Council in Atlanta March 4.

The award from the national interfaith organization of religious communications professionals was presented to the Carters by RPRC President Lloyd Householder, director of the office of communications of the Southern Baptist Sunday School Board.

Sickness of body may prove health to the soul. — Paul Orosius

Those who sin for profit will not profit from their sin. — Sidney Dyer

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- Just for the Record -



About thirty-five men gathered on the fourth Saturday of February at HarmonTown church near Como, for Saturday Morning Prayer Breakfast, and again in March. Men did the cooking. They gather regularly for prayer breakfasts on fourth Saturdays. J. Don Stanfill, pastor, said, "About 30-35 men enjoy food, fellowship, and inspiration... then pray for our convention, church, and community."

Church damage count rises after Chilean earthquake

SANTIAGO, Chile (BP)—A post-earthquake survey has raised the number of seriously damaged Baptist churches in Santiago, Chile, from three to 10.

The March 3 earthquake, which measured 7.4 on the Richter scale, struck on a Sunday evening as church services were being held.

It was "a blessing of God" no worshippers were killed or seriously injured, said Betty Law, Southern Baptist Foreign Mission Board associate director for western South America.

The earthquake killed about 150 people, caused about 2,000 injuries and left about 200,000 homeless. The hardest hit locations were Santiago,

the nation's capital, and the cities of Vina del Mar and Valparaiso to the north. Immediate relief needs were handled primarily by the Chilean government. Law said. \$1,000 in relief monies has been given through the FMB.

Of the 10 damaged churches, four have been temporarily condemned. The most severely damaged is First Baptist Church, Valparaiso. The extent to which the building may need to be razed has not been determined, Law said. The education wing is still usable.

At least one church, Puda Huel Baptist in Santiago, has had to use homes for Sunday school and a record attendance was reported March 10.

Daniel to give musical drama

The musical drama, Joy Comes in the Morning, by David Danner, will be presented Easter evening, April 7, by the Daniel Memorial Church, Jackson, Sanctuary Choir.

The presentation will be at 7 p.m. Orchestra, piano and organ will accompany the choir. The drama is a collection of devotional portrayals of events during the last week of Jesus' earthly life, including the Last Supper, crucifixion, and resurrection.

Daniel Memorial Church is at 3784 Terry Road, Jackson. There is no admission charge for the drama. Richard Joiner is minister of music. Byron Malone is pastor.

Russia Christian is released

BREST, U.S.S.R. (EP) — Galina Vilchinskyaya, a 26-year-old Russian Christian, has been released from a Soviet labor camp after serving a two-year sentence for what many believe was a charge set up by the KGB. Now she is under constant surveillance at her home in Brest.

Galina was freed after serving a two-year sentence in Khabarovsk, in the extreme east of the Soviet Union, for drug possession. Drugs found in her suitcase at the Vladivostok airport are widely believed to have been planted by KGB agents.

THE VILLAGE VIEW



FROM
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Gift of Honor and Memory January 26 - February 25

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

(Continued from last month)

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Mr. & Mrs. C. D. Pollan
Mrs. Pearl Murphy
Mr. & Mrs. James O. West
Mrs. D. B. Kitching
Mr. Charles Myers
Wilroy Reid
Mr. Robert C. Myers
Harperville Baptist Church
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Mr. & Mrs. Tom Glaze
Eloise Nassar
Ms. Gladys Cruise
Donald Ray Nix
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Baptist Record

- Bible Book: *Jesus' resurrection*
- Life and Work: *Death and resurrection*
- Uniform: *Raised from the dead*

Raised from the dead

By W. Levon Moore
John 20:1-9, 11-16, 18

The heart of the Christian faith is the reality of Jesus' resurrection from the dead. When the Apostle Paul set forth the basic elements of the gospel, he included the fact of the resurrection (I Cor. 15:1-4).

It is important that Christians have the facts relating to the occurrence of Jesus' resurrection. Our scripture passage for today provides these truths. Note the following important features of the resurrection story.

I. Discovery of the empty tomb (20:1)

The empty tomb was first discovered by Mary Magdalene who came to the sepulchre early, even while it was yet dark. She came, evidently, to weep over the death of her Lord and to pay homage to the body of the dead. Her first surprising discovery was that the stone had been rolled away from the entrance to the tomb. She tarried long enough at the entrance to observe that the body of the Lord was not in the tomb.

Hurriedly, she came to Peter and John with the news of the empty tomb. They were as startled as she; for when they last saw the tomb, a huge stone had been rolled across the entrance, the seal of the Roman Government had been placed upon it, and a group of Roman soldiers had been stationed to guard it. In disbelief, Peter and John ran to the tomb and found it empty.

II. Disappearance of the Lord's body (20:2-9)

Mary Magdalene had already reported to Peter and John that the body of Jesus was not there (John 20:2).

When the two disciples went into the sepulchre, they saw the linen clothes lying and the napkin which was about his head wrapped together in a place by itself. But the body of Jesus was not to be seen. The disciples went to their homes with the knowledge of the empty tomb and the conviction that Jesus' body was not present.

III. Dramatic appearance of the living Saviour (20:11-17)

A most touching scene is described in the section of our scripture. Mary stood just outside the sepulchre weeping; and as she wept, she stooped down and looked inside. She saw two angels in white sitting, one at the head and the other at the feet where the body of Jesus had lain (20:12).

She was startled at the sight of these two angelic beings, but she was even more amazed when they spoke to her, saying "Woman, why weepest thou?" (20:13a). She repeated her cause for weeping, "Because they had taken away my Lord and I know not where they have laid him" (20:13b).

Then Mary turned around and saw Jesus standing; although she did not recognize that it was Jesus. Jesus reiterated the question of the angels, "Woman, why weepest thou?" Then he added, "Whom seekest thou?"

Mary thought the man whom she saw might have been the gardener; so she quickly added, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (20:15).

Perhaps it was the tone of his voice, or maybe the rays of morning light were now giving greater illumination to the area. But when Jesus called her name and said, "Mary," she responded as she turned toward him, and said, "Rabboni," which means "Master." The supreme revelation to Mary was not just the fact that Jesus was alive; but rather, that he was the divine son of God.

Evidently, Mary reached out toward him and was about to touch him. Jesus said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (20:17).

IV. Declaration of the Easter story (20:18)

Mary responded to the command of her Lord immediately, and came to the disciples with the message that she had seen the Lord. She not only had seen him, but she gave testimony that he was alive, for he had talked with her.

The resurrection story means little until it is told. Our responsibility as today's disciples is to go and declare to others that the Lord is alive. We can declare with confidence, "He is not here, but is risen" (Luke 24:6).

Moore is director of missions, Atlanta Association.

Jesus' resurrection

By Bill R. Baker
Luke 24:1-35

Churches are preparing for the highest attendance for the entire year! Why? Because it is Easter! As Resurrection Day approaches, the magnetic appeal of the empty tomb draws people to church in greater numbers than any other time of the year. The elevation of excitement and expression happens at Easter because people have discovered the resurrection.

This same excitement and expression would continue throughout the entire year if the same persons who have discovered the resurrection could only discover the resurrected! These two concepts offer an excellent approach to the study of this extraordinary theme: DISCOVERING THE RESURRECTION (vs. 1-12); and DISCOVERING THE RESURRECTED (vs. 13-35).

Discovering the resurrection (vs. 1-12). Since the Sabbath prevented the women from completing the ritual of burial, they rose early in the morning on the first day of the week and made their way to the tomb for that purpose. What a sight and what a sound waited for them there! The sight — an empty tomb! The sound — he is risen!

Mark states that their greatest concern was how to roll the stone away. This insurmountable problem, which turned out to be an unnecessary worry, was removed by a supernatural solution. When one looks only to human resources he will go through life wondering how the stones will be rolled away. The thought of en-

countering an insurmountable problem often causes one to alter or abort his spiritual journeys.

It is to the everlasting credit of these women that they proceeded to the tomb even though they did not have a solution to the stone problem. The reward of the commanding sight (the empty tomb) and the incomparable announcement (He is risen) served as abundant reward for the mission. They had discovered the resurrection.

Not only the women, but also the men (Peter in particular) discovered the resurrection. Peter entered the tomb, saw the linen clothes, and departed (v. 12). He left wondering in himself at that which had come to pass. At this point he had only discovered the resurrection.

Discovering the resurrected (vs. 13-35). Two disciples were walking from Jerusalem to Emmaus when they were joined by a third party who was thought to be a stranger by Cleopas. These two were privileged to discover the resurrected. There are two key concepts in making such discovery possible. First, careful and detailed study of Scripture.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (vs. 27). The resurrected must first of all be discovered in the Bible. (A note to Sunday School teachers — he considered a class of two in number to be worthy of his best effort).

The second requirement for discovering the resurrected is submission. Submission must follow study. Jesus was invited into the home for a meal and here one may observe a strange turn of events. The guest assumes the role of host — "He sat at meat with them, he took bread and blessed it, and brake, and gave to them" (vs. 30). At this point they "knew him." Consequently they exclaimed "The Lord is risen!" When there is submission to Jesus Christ as Lord, one discovers more than the resurrection; he discovers the resurrected.

Baker is pastor, First, Clinton.

Death and resurrection

By James F. Yates
John 19:16-19, 28-30; 20:3,8-9

John's account of the crucifixion of Jesus is brief. It adds details which the synoptic gospels lack, and it lacks many details which the Synoptics provide. The account does not record that Pilate actually passed a sentence of death upon Jesus for, in one sense, he did not reach his own verdict of guilty but only yielded to a Jewish verdict which was thrust upon him by the Jews. In John's narrative Pilate is presented primarily as an uncomprehending Roman suddenly caught in a Jewish struggle which he neither understood nor approved. Realizing that the Jews were prepared to pay any price to claim their victim, "he handed him over to them to be crucified" (v.16).

Since public ridicule was one purpose of crucifixion, it was customary for the condemned victim to carry his cross, at least the horizontal part, to the place of crucifixion. No mention is made here of the role Simon of Cyrene played, as is recorded, in the synoptic gospels. The destination was a place outside the northern wall called "a place of a skull." The Aramaic name was "Golgotha." It is also called "Calvary," the Latin for the Place of a Skull. Why it bore this name is uncertain, though there are several traditions. Neither can we be certain as to its exact location. Today the two main competing locations are the

Church of the Holy Sepulchre and Gordon's Calvary.

But wherever it was located, there Jesus was crucified (v. 18), and with him two thieves or robbers, one on either side. There was no more terrible death than death by crucifixion. Even the Romans themselves regarded it with a shudder of horror. It was designed not only to expose the naked victim to public shame, but to induce death by slow physical torture. Since no vital organs were damaged when the body was nailed or tied to the tree, death usually came only after several days as the result of excruciating hunger, thirst, muscle cramping, and shock. So repulsive was the ordeal that Romans reserved it only for slaves and foreigners. No mortal can fully understand his suffering. But a reading of Psalm 22 and Isaiah 53 helps to see that which the Saviour suffered for our sin.

Roman law required that above the head of one crucified there should be placed a "title," or board on which was written the crime of which the victim was guilty (v. 19). It was designed as a warning to others. In Jesus' case, the title read, JESUS OF NAZARETH, THE KING OF THE JEWS.

In verses 28-30 John brings us face to face with two things about Jesus. First, he brings us face to face with the human suffering of Jesus. When Jesus was on the cross, he knew the agony of thirst. His cry of thirst was the final act of fulfilling the Scripture

with reference to his suffering on the cross (Psalm 69:21). However, this was not a mechanical act merely to fulfill Scripture. It was spoken out of his experience of suffering.

Thirst was one of the greatest agonies endured on the cross. Just before Jesus was nailed to the cross he had refused drugged wine offered for the purpose of dulling the pain of crucifixion (Matt. and Mark). He proposed to endure that suffering in the full awareness of all his faculties. But now at the close he asked for a drink of this sour but undrugged wine. In response to Jesus' word of thirst, a soldier dipped a sponge in the sour wine, fastened it to a reed of the hyssop bush and pressed it to Jesus' mouth (v. 29).

Second, John brings us face to face with the triumph of Jesus. The other three gospels do not tell us that Jesus said, "It is finished" (v. 30a). But they do tell us that Jesus died with a shout upon his lips. "It is finished" is one word in Greek and Jesus died with a shout of triumph upon his lips. He did not say, "It is finished" in weary defeat; he said it as one who shouts for joy because the victory is won.

Having been in control of his passion from the outset, Jesus now voluntarily "gave up his spirit" (v. 30b). He did not die as a criminal or as a helpless martyr. He died voluntarily, and was in command of the situation unto the very end. He died as the Saviour!

On the first day of the week, as soon as it was permissible to travel, Mary Magdalene had come to the tomb where Jesus had been buried and found the stone removed from the entrance. She found Peter and John and shared this news. Upon hearing this report, Peter and John came to the tomb (20:3). Peter was apparently outrun by John, but it was Peter who first entered the tomb. He took a thorough look. Influenced by Peter's boldness John also entered the tomb and "he saw and believed" (v. 8). Even though John believed, he was charitable toward Peter's lack of understanding. For he noted that the apostles did not really know or comprehend the Scripture that Jesus must rise from the dead (v. 9). Jesus had repeatedly told them, but they had heard without understanding.

The affirmation of the New Testament is that the body of Jesus did not decay in the cave but was made to live again and in the process was so transformed that it could never again be limited by time, space, material or death. So the only apostle who had gone through the trials of Jesus and even to the foot of the cross stood in the empty tomb and "saw and believed." John left the tomb with the firm faith that Jesus was victor over death; somewhere, in some form, he was alive. Before that day had ended, to his faith would be added sight, in the appearance of the risen Lord.

Yates is pastor, First, Yazoo City.

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